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For Such a Time as This

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OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

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PERPLEXING RACE PROBLEMS—SOME SUGGESTED SOLUTIONS

In retrospect the Institute of Race Relations held at Swarthmore College is not so much important because it developed the scientific bases indicating race equality, nor because it set forth a picture at once broad and specific in stating our present race difficulties, but rather because of the widely varying and often conflicting methods which were advocated as a cure for the race problem.

Those who lectured and those who studied at the Institute represented in their thinking every remedy from that of individual respect for the personality of the racially different, to the establishing almost immediately of a new social order based on use rather than profit. In method of procedure toward ending race difficulties, one found the technique of non-violence as advocated by Richard Gregg on the one hand, opposed by the fascist idealology of Lawrence Dennis, former associate editor of *The Awakener*.

Shall the Negro, the Jew, or the Japanese be isolated from the rest of the society in which he lives, or shall he be integrated culturally and perhaps biologically with other Americans? In answering this question the Institute of Race Relations quickly was forced to choose the latter of the two alternatives.

Early in the agenda of the Institute, it was pointed out by Rev. J. A. McCallum of the Walnut Street Presbyterian Church in Philadelphia that religion should be one of the greatest forces for the establishing of better race relations since religion is based upon a conviction for equality and fraternity.

There was great support for educational efforts, the outstanding sponsor being Ione Eckerson, representing the Service Bureau for Education in Human Relations, with offices in New York City. Children and adults have been supplied with material showing the qualities of achievement in cultural fields of the Negro and other races. Actual tests by Ione Eckerson and others have found a great change in the attitude toward minority groups as a result of this education. The use of education was also offered as a solution of many of the economic difficulties which Negroes and others must face. It was felt that many people, even including members of the Society of Friends, have not aided in solving the problems of race because

they have never been informed of all the difficulties of minority groups.

A program of Social Legislation in which Negroes are not excluded, and a program of appeal to the courts were advocated. The passage of a Civil Rights Bill in Pennsylvania, the fight for equal suffrage rights in the Southern States, and the defense of the Scottsboro boys represent practical steps which have been taken. It has, however, been well impressed upon the Institute that the attitude of the legislators and courts is usually swayed by public opinion toward the minority in question. Thus legislation like the recent anti-lynching bill has faced a stony road, particularly when many of the political demagogues in the South use the race issue as a weapon by which to arouse prejudices and obtain public offices for themselves.

While the Institute of Race Relations heard the advocate of legal methods in Charles Houston of Howard University, one of his fellow professors, Ralph Bunche, advocated far more sweeping changes in the whole social order. There seems to be developing a strong school of thought which rejects the conservative approach to the race problem. Those who follow this school of thought maintain that race prejudice arises almost entirely from a faulty economic system. Men like A. Philip Randolph, of the Brotherhood of Pullman Car Porters, James Allen, former editor of *The Southern Worker*, and Ira DeA. Reid, of Atlanta University, all speakers at the Institute, declare that because the present economic order does not offer sufficient work and consumers goods for all, the majority, or white group, builds up a system of segregation and race prejudice which gives the majority group certain economic and social advantages of which it deprives the Negro, Jewish, or Japanese minority.

In advocating a social order which shall eliminate the difference between races, Richard Gregg gave a very impressive explanation of the methods of non-violent action or pressure which might force a peaceful solution of the economic crisis or class struggle. A conflicting point of view was offered by the more radical group at the Institute. It was declared that our present economic order was in such a state of crisis, that regardless of human wish, a violent struggle could not be avoided.

Such is a cross section of the thought and action suggested for meeting the

Race Problem as presented at the Institute of Race Relations sponsored by the American Friends Service Committee this year. Those at the Institute did not decide to adopt any single method in their practical approach to the problem of race. Many of them could not accept the more forceful tactics suggested; but, on the part of each, there was an attempt to find information which would be of particular service to the community in which he or she lives.



RUTH OUTLAND JOINS STAFF

Ruth E. Outland, Conservative Friend, of Woodland, N. C., has been appointed to the staff of the A. F. S. C. where she will serve as Director of Personnel and Assistant to Homer L. Morris, who heads the new Section being organized to combine the work of the Coal Committee, Home Service Section, and Economics Commission.

Ruth Outland is a graduate of Guilford College, who has done graduate work at Hartford and through the University of North Carolina Extension Department. She has had eleven years of teaching experience in the public schools of North Carolina, and two years at the Five Years Meeting Mission Schools in Palestine. She spent the summer of 1927 in the Friends Central Office in Richmond, Indiana. In 1928, she attended the World Youth Conference at Eerde, Holland, and traveled in Belgium, Germany, and England. In 1931, she was awarded the Mary R. G. Williams Fellowship to Palestine by the A. F. S. C. During this trip abroad, while not actively engaged in teaching, she traveled in the Near Eastern countries, Egypt, and northeastern Europe.

More recently, Ruth Outland has been interested in legislative reform of her home State's laws governing capital punishment. She attended one of the first Institutes of International Relations held at Haverford, and this spring helped with the Duke Institute. Last summer, she had charge of the Federal Educational Camp for Industrial girls at Quicksand, Kentucky.

Clarence E. Pickett and Homer L. Morris, executives of the American Friends Service Committee (Quakers) and James Myers, Industrial Secretary of the Federal Council of Churches, made public today, July 29, a joint communication to the Ways and Means Committee of the House of Representatives expressing the hope "that the Guffey-Snyder Coal Stabilization Bill will be passed quickly, thus avoiding the tragic consequences of a strike in this industry, and establishing a basis for orderly progress."

THE AMERICAN FRIEND

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For Such a Time as This

PUBLICATION of the program arranged for the sessions of the Five Years Meeting in October should focus the attention of Friends upon this important gathering. Not so much upon the gathering itself, and the larger organization it represents, as upon the nature and significance of our religion for such a time as this. Organizations and institutions find themselves only by losing themselves. The Society of Friends, in its various incidental groupings, has maintained itself for nearly three centuries only by continually finding itself as it has spoken to the need of succeeding generations.

Small body that it has always been, how has it been able to do this? It has done so, first, in proportion to the degree that it has kept shining undimmed the light of the inward Christ in the soul—the Christ whom the young Fox found able to bring him up out of an ocean of darkness, and to make all creation to have a new smell. It requires a deep and abiding experience to work such a miracle as this in a man's life; for, so far as finite power and understanding are concerned, such transformation has always been and is the great Christian apologetic—the crowning and continuing miracle of our faith. In so far as the Society of Friends has effectively expressed the mind of Christ from generation to generation, it has done so through the power of this dynamic in the soul.

In the second place, the Society of Friends has been effectual in the degree to which it has shown an adequate conception of the Kingdom of God. It is just here that religion has failed most lamentably in the history of the Christian Church. As has often been pointed out, there is not a single Quaker doctrine, principle or testimony that is peculiar to Friends. Every one had been previously held by different Christian groups which, however, have disappeared. Why did they disappear while the Society of Friends has persevered? Primarily because they seemed unable to relate helpfully their inner experiences, their nobly-expressed ideals, to the lives of people about them. Their interpretation of religion was too narrow. They did not demonstrate a statesman-like conception of the Kingdom of God. Friends, on the other hand, in the striking expression used by Rufus Jones, put their principles into life and made them march.

In setting up the program for the forthcoming sessions of the Five Years Meeting, the Committee has consciously sought to exemplify, so far as human plans may do so, this same effectual conception of the religion of Christ which Friends have proved in the past. Are our principles marching in a convincing manner today? If not, we may have lost something of our inward dynamic. Or we may fail in seeing the relationship of inner experience to outward realities. What we need is to "get religion"—and get it *whole*. The Kingdom is as inclusive as life in all its manifold phases, and no religion, no conception of Christianity, will be contagious that is not a Kingdom religion.

Following this conception, it will be noted that first place on the program is given to the primary and essential emphasis of the gospel as "good news," and to its evangelical outreach to individuals. As a matter of fact, substantially half of the program, as represented by the Commission set-up, is given to the spiritual life and gospel outreach of Friends. The other half has to do with the consideration of our corporate or group responsibility for making our Christian experience effective in Kingdom building in a badly confused and sadly groping world of men. Although the Committee was far from conscious of proceeding mathematically in weighting the program, when the task was finally completed, it found encouraging justification in the fact that it had been led in arranging that approximate balance of faith and practice which has always marked the Society of Friends at its best.

Not many days ago a subscriber wrote us, criticizing this paper because "it is so much taken up with the things of this world." By "things of this world," we assume that he referred to various questions in the social realm that impinge on every hand upon man's moral and spiritual as well as upon his physical welfare. Frankly, we can't separate these matters from that "religion pure and undefiled" which Jesus himself declared in his parable of the Last Judgment.

In the thinking of many there is still too much of a gulf between what they deem spiritual religion, and questions of human relationships. If American Quakerism is to become prophetic, and significant to

this generation, this gulf must be closed. In the words of a member of our Committee, Friends must be made to see "that no religion will satisfy the demands of Jesus nor meet human need if it is not humanly remedial in addition to being spiritually redemptive."

That this short but inevitable step from concern for the individual to concern for the group, or society, makes the connection essential to the Kingdom of Heaven on earth, is forthrightly declared by the Christlike Kagawa. This saint of God, perhaps the most effective exemplar of evangelical Christianity in the world today, says: "We believe in the Incarnation—that the Spirit of God took human flesh; and we must have the Spirit of God incarnated into economic schemes and projects. We Christians have a most wonderful system of love—why do we not apply it to practical things?" That is the very essence of the gospel of Christ. Should it be any less the living message of the Society of Friends?

Even as we write, we open a letter from a friend who speaks of Friends as living spiritually on inherited capital. How significantly expressive! Inherited capital will not suffice for such a time as this. In periods of revolutionary change, accumulated capital which is no longer productive is likely to be taxed out of existence if not confiscated outright. It is not necessary to take such drastic measures in connection with laid-up spiritual capital that has ceased to produce for the present need. Inevitably, it simply fades out of the picture and leaves the inheritors bankrupt and ineffective.

Right here is suggested the test which faces Friends today, as indeed it faces organized religion everywhere. In fact every generation brings its own judgment day—and few judgments have ever appeared more imminent than that which now comes to meet us. It is with this judgment in mind that the Program Committee has planned for the sessions of the Five Years Meeting in October.

Five Years Meeting Program

The Sessions in Outline, October 22-28

AFTER long months of most careful consideration, the Program Committee now presents the program for the sessions of the Five Years Meeting of Friends to be held at Richmond, Indiana, October 22 to 28, 1935.

It is no light matter to be charged with the responsibility of outlining such a program, and the task has been undertaken under a continuing and deepening sense of that responsibility. Early in its deliberations, the Committee chose as the theme for the sessions, "The Mind of Christ for Today—as Interpreted by Friends." This theme it has taken for its own guidance in shaping the program. As stated in the foregoing editorial, the Committee looked first within, toward the heart and dynamic of our Christian faith and Quaker testimonies, to evaluate our spiritual strength and resources. Second, it looked without to see how our Christian and Friendly gospel may express the mind of Christ among men in these confusing but epochal days.

In the judgment of the Committee, religion, to be effectual, must properly focus these two viewpoints. It has sought in the program as presented to arrange, so far as finite planning may do so, to bring the deliberations and concerns before us next October into focus with the mind of Christ.

As a means of helpful preparation for the October sessions, twelve Commissions were set up by the Committee several months ago, the personnel of which, very carefully chosen, has already been announced. These commissions, as named in the program outline, are at work in their respective fields, and their findings will be presented as the major topics for discussion. It has been the concern of the Committee that at the forthcoming sessions, less time be given to formal reports of past accomplishments, and more time to the consideration of the nature and scope of our future service.

With this emphasis in mind, a large attendance of interested Friends is encouraged. While officially the Five

Years Meeting in session is a delegate body, the presence of all Friends has always been in order. Every one present may feel free to take part in the discussions. This will especially be true this year, when the conference motif will be stressed.

For the information of readers, the Program Committee consists of the following members representing the constituent Yearly Meetings: Canada, Arthur G. Dorland; New England, Lindley M. Binford; New York, Elizabeth L. Hazard; Baltimore, Lindley D. Clark; North Carolina, Raymond Binford; Wilmington, O. Herschel Folger (later removed to Indianapolis); Indiana, William J. Sayers; Western, Alvin T. Coate, Chairman; Iowa, Richard R. Newby; Kansas, Bertha Stubbs Sumpter; Nebraska, Ora W. Carrell; California, Frank W. Dell; At large—William O. Mendenhall, Walter C. Woodward, Secretary. As Chairman of the Executive Committee of the Five Years Meeting, Isaac T. Johnson has faithfully met and wisely counselled with the small sub-committee which has had many meetings, its suggestions being submitted by correspondence to the entire Program Committee. Errol T. Elliott has also given valuable service in this connection.

It may be noted that while the general outline of the program has been determined as presented, the complete personnel of those appointed to take part cannot, in the very nature of the case, be known in advance of the sessions. The program as outlined is as follows:

TUESDAY, OCTOBER 22

Afternoon

Registration and room assignments, First Friends Meetinghouse, where the sessions will be held. (In charge of the Richmond committee on arrangements.)

4:00

Informal reception in Meetinghouse parlors. (Auspices of Executive Committee of Five Years Meeting.)

Evening

- 7:30 Formal Opening by William O. Mendenhall, Presiding Clerk, 1927-1935
Roll Call of Delegates
Welcome to Fraternal Delegates
Address, "Friends and the Mind of Christ for Today," Rufus M. Jones

WEDNESDAY, OCTOBER 23

Morning

- 8:30- 9:15 Meetings for Worship, and any other group meetings
9:30 Appointment of Clerks and general organization
10:00 Address, "Friends and the Gospel Outreach"—Willard O. Trueblood, General Chairman of Commission I
10:30 Presentation by Commission section on Evangelism—Milton H. Hadley, Chairman
10:45 Intermission
11:00 Presentation by Commission section on Meeting Leadership—David E. Henley, Chairman
11:15-12:00 General discussion of subjects presented above (General Chairman of Commission I in charge)

Afternoon

- 2:00 Memorial Half Hour
2:30 Report of Executive Committee
Communications from Yearly Meetings
Report of Committee on Friendly Training appointed in 1927
First Report of Business Committee
4:00 Fellowship Tea—New England delegates hosts, assisted by Iowa and Canada delegates

Evening

- 7:30 An evening with Friendly Concerns—J. Hoge Ricks, presiding and speaking. (Others to be named)

THURSDAY, OCTOBER 24

Morning

- 8:30- 9:15 Meeting for Worship and other group meetings
9:30 Address, "Friends and the Service Outreach"—Errol T. Elliott, General Chairman of Commission IV.
10:00 Presentation of Commission section on Missions—George H. Wood, Chairman
Presentation of Commission section on Friends Service and World Fellowship—Murray S. Kenworthy, Chairman
10:45 Intermission
11:00-12:00 General Discussion of subjects presented above (General Chairman of Commission IV in charge)

Afternoon

- 2:00 Reports of American Friends Board of Missions, American Friends Service Committee, and Boards on Education, and on Prohibition and Public Morals
Report of Business Committee

4:00

Fellowship Tea—Western Yearly Meeting delegates hosts, assisted by New York and Nebraska delegates

Evening

- 7:30 Messages from Fraternal Delegates

FRIDAY, OCTOBER 25

Morning

- 8:30- 9:15 Meeting for Worship, and any other group meetings
Address, "The Crisis of Religion in Human Relations"—Clarence E. Pickett
Presentation of Commission on Human Relations—Homer L. Morris, General Chairman of Commission II.
Presentation of Commission section on The Individual and the State. (Presenter to be selected, in absence of Phillips Bradley, Chairman)
10:45 Intermission
11:00-12:00 Panel Discussion on Economic Life and Relationships—Chairman of Section, Bruce Hadley, in charge

Afternoon

- 2:00 Reports: Peace Association, Publication Board, Treasurer, Finance Committee, Trustees
Report of the Business Committee
4:00 Fellowship Tea—Fraternal delegates, hosts

Evening

- 7:30 Evangelistic Message—Tom A. Sykes, Lindley M. Binford, presiding

SATURDAY, OCTOBER 26

Morning

- 8:30- 9:15 Meeting for Worship, and any other group meetings
9:30 Presentation of Commission sections on International Relations and Peace, and Race Attitudes and Relationships—W. A. Young, and Edna W. Morris, respective Chairmen
10:00 Discussion of subjects presented above (General Chairman of Commission II in charge)
10:45 Intermission
11:00 Presentation of Commission sections on Liquor and Narcotics, and on Crime and Punishment—G. Raymond Booth, and J. Hoge Ricks, respective chairmen
11:30-12:00 Discussion of subjects presented above (General Chairman of Commission II in charge)

Afternoon

- OPEN 2:00 Board Meetings for organization
3:00 Recreation, in charge of Young Friends Board (Earlham College Campus)

Evening

- 7:30 Young Friends Evening
Report of Young Friends Board, with program
Report of Board on Religious Education

SUNDAY, OCTOBER 27

Morning

- 10:30 Meeting for Worship

Afternoon

3:00 Mass Meeting—The Christian Church and International Peace—Address by Walter W. Van Kirk of the Federal Council of Churches

Evening

7:30 Interracial meeting with L. Hollingsworth Wood, presiding
Choral Concert—Richmond Negro Chorus, trained by George L. Johnson of New York, National Director of Negro Choral Work

MONDAY, OCTOBER 28

Morning

8:30-9:00 Meetings for Worship
9:15 Presentation of Commission on Christian Education—Homer J. Coppock, General Chairman of Commission III.

10:30

10:45

Presentation of Commission section on Our Schools and Colleges—J. Herschel Coffin, Chairman

General Discussion (General Chairman of Commission III in charge)

Intermission

Presentation of Commission section on the Church and Its Departments—Charles M. Woodman, Chairman

General Discussion (General Chairman of Commission III in charge)

Afternoon

2:00

Reports on Organization of Boards
Report of Business Committee
Miscellaneous business and concerns

Evening

7:30

Purpose and Consecration Meeting—Alvin T. Coate and Willard O. Trueblood

Three Friends for Morale!

By Lois S. Vaught

FOR several days there had been vague rumors about a communist advance. We hoped it was nothing more than a raid for rice. On April first the rumors were more definite—the communists had crossed the Kialing River! They were advancing in our direction!! They would be here in three days!!! The schools automatically closed; the girls from our compound left and the teachers were preparing to go. There was a great exodus of people from the city, some of them paying unheard-of prices for boats, sedan-chairs and carriers. We rubbed our eyes and pricked up our ears. We could hardly comprehend what it was all about. Surely this was some April Fool prank.

But evacuation and plans for evacuation continued at high tide. We learned that the military and civil officials had sent their wives away. The families of the men employed in the Salt Gabelle were busy packing. Letters and telegrams brought news of missionaries evacuating their stations. As excitement rose higher some of the Friends here collected \$40 for the down-payment to engage a boat to stand by in case Friends decided to leave. This brought some comfort, but it was short-lived as the boat was promptly commandeered by the military. Another boat was engaged and this time documents were secured from the military headquarters promising that the boat would not be taken for military purposes. A new anxiety immediately presented itself in the news that Gen. Tien of the 29th army had been replaced for incompetency. We hoped that our documents would be hon-

This letter, written from the heart of the Province of Szechwan, presents a vivid picture of the confusion and turmoil which our Friends are called upon continually to meet in far-western China. As Lois Vaught says in a personal note, "It is all very unsettling to mission work. We get rather accustomed in China to living on top of a volcano, but even so, we can never quite forget that it may erupt any time. However, with this mad armament race, the whole world seems to resemble a volcano, doesn't it?"

ored by the new regime, but we were not sure. Rumors were conflicting and unreliable, but it was generally admitted, even at military headquarters, that the 29th army (the section defending our region) was the weakest link in the line of defence. Would the communists break through? Would we have a plague of defeated, undisciplined soldiers, looting as they retreated? Would there be a communist revolt inside the city? We could only wait and hope and pray. But hope and pray for what? That the communists be driven back so that we be spared while someone else suffered? That the communists be killed or crushed? That the government armies which we so dislike be successful, only to seize more power and further oppress the people? None of the possible solutions seemed right and our thoughts were all muddled.

Of one thing we were sure. We should keep calm in the midst of turmoil. Our problem was to inspire confidence without seeming to be foolhardy or unmin-

ful of the dangers. It seemed that not only our own little flock of Friends, but the whole community was looking to us three foreigners for morale. I have no doubt that the arms of Atlas ached as he held up the world. At any rate we found that it was a strain on the arm of faith to attempt to hold up the morale of a whole city. Again and again we reminded Friends that in this testing time we Christians should show that we believe in a God who is trustworthy. We had no assurance that we Christians would escape danger and suffering. But we prayed for strength to meet whatever difficulties lay ahead.

The Consul wired the military headquarters here requesting them to offer us foreigners military protection if we cared to evacuate. A representative of the military called and said a car or boat or carriers would be provided with a military guard for us. We thanked him, but told him we had decided not to leave at present and that we would not have the armed protection. Afterward we had several good laughs at the idea of us three Quakers fleeing in grand style in a military car with an armed guard to protect us. A little humor helped to break the tenseness. And we complained among ourselves—he might at least have offered us the inducement of a plane to escape in!

Many of our Friends thought that we should evacuate, particularly after the visit of the military representative. One day Dr. Kiang of the Friends Hospital came in. He had just sent his wife and children down river. As he looked around our living room he saw that

nothing had been packed or put away. He was feeling for words, trying to be polite and yet express his concern that we pack in readiness to leave. He made this approach to appeal to feminine vanity: "I just wonder if it would be a good thing for you to pack some of your most precious dresses." I made a mental survey of "precious dresses." The red wool I bought in London is becoming; the blue one from Shanghai is perhaps the most up-to-date; the green made-over tweed would be useful. Then I realized that summer would soon be here and that would mean light dresses for myself, white suits for Arnold, white shoes, yes, and mosquito nets. But if we evacuated we might be away for months, even years, as had the Paoning missionaries who left their station in 1932. That would mean both winter and summer clothes. I came back from my mental calculation of "precious dresses" to express our appreciation of Dr. Kiang's concern for us. I promised him that I would think about packing.

I did think about it and decided that perhaps I ought to make a beginning at least. The women missionaries at Fut-sen-yi had to leave at a few hours' notice. On Sunday during the morning service a message had come saying that the communists were near, and they left their station that afternoon. We knew of others who had less than a day to prepare to leave. Yes, perhaps I ought to begin to pack. But *where* to begin—that was the question. Should I think in terms of cabin trunks to be put in the hold of a boat? If the communists captured the river our escape by boat would be cut off. Perhaps it would be better to pack the bamboo boxes that we always use when we travel overland. But probably it would be impossible to get carriers. If worse came to worse, we might have to flee overland on foot with bundles on our backs. No, I could do no packing because there was no place to begin. And anyway, to begin packing might mean a loss of morale, and we could stand no losses.

The news that we were receiving from our friends and acquaintances who had evacuated was not very reassuring. The sixteen-year-old daughter of our leading Friend was very ill with T.B. The excitement of evacuation brought on severe hemorrhages and she died on board the boat on which the family was fleeing. The postmaster from Yenting, a young man not yet thirty, fled to Tungchwan and died there. He too had T.B. and the strain of a hurried evacuation caused his death. He was a member of the Church of England Mission. There are none of his fellow members here but we Friends had a Christian service for him and he was buried here in the little Friends cemetery.

Almost every day we heard of robberies. Thousands of people were fleeing with their most precious belongings, and this was a rich harvest for the brigands. A gang of armed men held up a bus, and the son of the Church of England pastor at Mienyang, who was driving the bus, was shot and killed. A party of China Inland Mission workers were evacuating by boat. Robbers came on board and a bride of two days lost her wedding ring which she had carefully hidden. Another member of the party lost \$90.

In the rush of the great exodus, families and friends got separated, never to find each other again. The plight of children without their parents was particularly heartbreaking. We heard of one woman who had started out with five other members of her family, got separated from them, and was living here outside the city in a cave. She was penniless and found it difficult to get enrolled for government food because families claimed first attention and she, a lone woman, got pushed aside.

One of the boats on which the families of the Salt Gabelle were evacuating, the very boat which I had very kindly been invited to share, was wrecked in the river. No lives were lost, and after a considerable delay, after much arguing and pleading and bargaining, another boat captain agreed to take on the baggage from the wrecked boat. So deeply ingrained in the mind of the Chinese boat captain is the superstition about the bad luck which follows the taking on of a wrecked cargo that an enormous sum of money is required to overcome his prejudice.

We were glad that we had not evacuated. We felt sure that we had been led aright. Of course we had detained none of the people who felt they ought to leave. But there had been many anxious days when we wondered if by staying ourselves, we were influencing others to run unnecessary risks. There were the women with bound feet and small children who could not walk far. There were the patients in the hospital.

After a while came the news that the fighting was moving westward and it was not likely that the communists would come in our direction—unless they were driven back! Gradually the excitement died down. A few of the people who had fled began to come back. Shops and schools re-opened, the latter with a very small attendance.

One week-end an old weather-beaten Friend named Wu from one of the out-stations came half a day's journey to call on us. He was evidently quite relieved to find that we were still here. "The people out our way are getting worked up about the communist condition," he explained. "Some of them thought we

ought to leave, but I told them to wait until I came in and found out if you foreigners had gone. So now I'll just go back and tell them you are here so there is no use for us to leave." It was strange to think that by merely being here we could stabilize a whole community miles away, a people whom we had never seen, who had never seen us. By doing nothing, we were doing something—a strange paradox.

A few days later old Mr. Wen from Fu Hsin Tsen, a day's journey from here, came to see us. He, too, is a wizened, toothless old Friend. He had been badly treated by the soldiers of the 21st army as they advanced to the front to fight the communists. They had seized and slaughtered his buffalo and had mistreated Wen himself. He hoped to borrow \$10 for his share of an investment in a new beast of burden. We felt sorry for the old fellow, but he has four grown sons, he had not been driven out of his home, and he was thus better off than many other poor farmers. Arnold did not feel that he could advance the \$10. Wen seemed to hold no grudge. He chatted away about affairs in his neighborhood. "Some of our people got scared about the communists, but we had no money for travelling expenses, so I told them we had to trust the Lord." I could not help wondering whether if funds had been available their confidence in the Lord would have been less, but I felt it would hardly be proper to ask such a question.

Another farmer, a member of the China Inland Mission, came to call. He and his wife and four sons and their wives and children, sixteen in all, had been driven out of their home three times during the past three years. He hoped to borrow \$16 for travelling expenses. "Do you think conditions are settled enough to make it advisable for you to return so soon?" Arnold asked. He could not say about that, but there was nothing for them to do here. They had no money and food was scarce. Their eagerness to get back to their little farm was pathetic. Arnold gave them \$4, a bare minimum for food and inns on their homeward journey. It is an ordinary three-days' journey, but children and women with bound feet walk slowly. It would take them six days at least. During the past few days I have often thought of that family trudging along the road. When they arrive home there will be no crops, no seeds, and probably no furniture or supplies left in the little shack that is their home. How can they begin life all over again? And what about the thousands who are in a worse plight? When and how will China's communist problem be solved? Will it ever be solved by force of arms?

Tungchwan, June 1.

"IN THE NEED OF PRAYER" A MEDITATION

BY IDA T. PARKER

As I sit thinking, the words of a Negro Spiritual, "Standing in the need of prayer," are running through my mind with a rather emphatic meaning. And I wonder why we do not get greater results from our praying. For we certainly do pray. Is there something vital and important that we have never understood? Are we not "able to bear them yet," those deeper things, as once He told a group of his followers?

I ask my own heart if there is any failure in the entire commitment of my life to His service, or is there anything amiss? He who gave his all for us, wishes to bring his purity and holiness into every part of our lives that there may be wholesome development.

Mentally I am marshalling the sayings of Jesus on the subject of prayer and again I am looking them squarely in the face. Marvelous they are, both in assurance and scope! How could they be greater? In view of these facts are we less effective than we could be? "The good is the enemy of the best"—yes, sometimes.

Is it at all likely that any of us fail to believe in these promises of Jesus—in having the courage to act on them? We ourselves cannot do our best without the sturdy, steadfast, buoyant confidence of our friends. And Jesus remarked, "According to thy faith be it unto thee." Faith in him, did he mean?

There comes to my mind the answer of a little nine-year-old student of mine when I asked the class what it meant to pray. When I nodded permission for his answer, he eagerly said, "I know what prayer is, it is getting into a jam and asking God to get you out." Well we are into the jam all right, so if that is our motive there should be no lack of prayer.

But the young men who were watching Jesus when he prayed felt that it was a very vital force in the Master's life. So they asked that he teach them to pray. I wonder if they felt they had learned the lesson until they met the boy at the foot of the mountain and failed. They must never have forgotten that circumstance as Jesus pointed out to them that a very great need would always require an extra great devotion. With Jesus prayer was more than a form—something gone through with because it was expected—but rather a force, a dynamic. It accomplished something. It successfully met a great need.

Fruitage comes through sacrifice. God's spiritual kingdom enlarges through lives spent, wasted. Our harvests come from seeds thrown away—wasted. Jesus, after a vital, all-night

conference with his heavenly Father, appointed twelve friends that "they might be with him and that he might despatch them" on his errands. But a part of the calling was that they might be with him. And does he not want us also just to be with him—sometimes? How beautiful that is! And then to be sent out to our neighbors. To the family that will be no good to the Church if they do come in? Poverty-stricken, poorly educated, no talents to speak of, white, black, brown, and red? Yes, all of them, because he wants them. And the other neighbor, wealthy, well educated, travelled—as the world sees it leagues above me—shall I go there? Yes, because He wants them also. And the independent, self-sufficient young people of today—shall I go to them, too? Yes, because He greatly wants them. Can I do this? Can I sell my goods—the love and fellowship of my Master—to those who do not want him? Will they want him after they know me and have talked with me? Will prayer make this possible? Perhaps not my own prayer alone but united with that of my friends, it could.

If all Quakerdom would undertake to do this, never neglecting, never curtailing; not praying as a form nor because it was expected but as a developing force, a dynamic under divine leadership, would it make a difference? It must.

If all Christendom would begin doing this—praying continuously, unitedly with confidence and vision—would it make a difference? It must.

Yes, "Standing in the need of prayer."
Charlottesville, Indiana.

FAR HEIGHTS

The eyes miss much of loveliness
White hands of Beauty spill,
If they are slow discovering
The purple of a hill.

There are vast heights to be attained
Where circling planets are,
If one would hear the melody
Close following a star.

Be diligent, my eyes; so keen,
My ears; and sure, my feet;
Though morning slowly creeps to noon,
The eventide is fleet.

ROSE MYRA PHILLIPS.
Attica, Indiana.

We never miss an opportunity of giving innocent pleasure, or of helping another soul on the path to God, but we are taking away from ourselves forever what might have been a happy memory, and leaving in its place a remorse.—FRANCES POWER COBBE.

PROGRESS ONLY THROUGH FLOWING LIFE

BY TOM ALDERMAN SYKES

We have grown quite fond of talking in terms of growth and progress. We are always on the lookout for those signs that point to either. In everything, we like to feel we are doing things a bit better. Yet we have been shocked by the fact that our world is not automatically growing better—that there is a question as to it growing worse—or at least, more dangerous.

One thing sure, we cannot stand still in such matters—we shall either grow better, or get a whole lot worse, when it comes to spiritual things. Some old-timer said "Who ceases to be better—ceases to be good." I think that still holds true, don't you?

Certainly one has only to look at his neglected garden—or that of his neighbor—to see what happens when neglect is permitted. That garden just "goes wild," and I know, I've got three acres, mostly gone wild. Now it may sound silly to talk about these small things in such a busy day as ours, but small stuff is important. Think about that big fight being waged between our hardwood forests and a little fungus spore, so tiny, that it has to be magnified several hundred times before we can see it—yet this little thing is killing off our giant trees to such an extent, that our government has sent out crews of scientists to study its control. This little thing called nectria is able to fight and kill our trees only during the dormant season—the time when there is no life flowing through the tree—and it cannot work when spring-time comes with its rush of new sap and life-power.

If we could keep life flowing through our trees all the year 'round, this little nectria fungus spore could not harm them. It is only when the tree goes to sleep that this deadly little enemy wages and wins the duel which results in death to our valuable trees. You can apply this as you will to our attitude of going to sleep today, when our nation needs living power and healthy decision.

The only real test of progress is within our hearts and lives. Our great inventions will not save us—in fact they will destroy us if we fail to control them. We must ask the question, "What kind of men and women are we becoming?" Are we growing kinder, gentler, purer, more unselfish? Are we really learning the community spirit of love and cooperation?

THE VOICE OF GOD

A voice is in the wind I do not know;
A meaning on the face of the high hills
Whose utterance I cannot comprehend.
A something is behind them: that is God.

GEORGE MACDONALD.

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Editorial

Fascism and Militarism Press on to Have Their Perfect Work

WHEN Mussolini and his Black Shirts set up the fascist regime in Italy with cruel and murderous suppression, a world that was just emerging from a war to make it safe for democracy was properly shocked. In the years that followed the overthrow of liberty in Italy, the fascist Dictator did much to enforce unity and order in his country and to achieve many internal improvements; so much that even liberty-loving peoples were inclined to apologize for the despotism and to forget the principles on which it was based. Mussolini was accepted in respectable world society as a capable ruler, with the concession that Fascism was perhaps not so bad after all. The rude awakening to grim realities has come.

Mussolini's persistent and violent aggression against Abyssinia is as revealing as depressing in its cold-blooded ruthlessness and brazen effrontery. Yet there is nothing in the recent developments that need surprise us. In the proposed rape of the last self-governing country in Africa, which is also the oldest Christian nation in the world, we have but the logical expression of the fascist principle which deifies the State and exalts militarism as its living spirit. No morality may be argued before the fascist State, which is the embodiment of implacable force. The truest and the most tragic revelation of the inward spirit of Fascism was found recently in the widely published picture of a military company of Italian boys eight to ten years old being drilled by a boy of perhaps twelve years of age. That picture represents seed-time. A quick harvest is being reaped in far-away Ethiopia.

Futility of Shouting Peace and Preparing for War

WHY are the nations in such a confused and contradictory state in their relations with each other? On the one hand they talk peace, and most of them try feverishly to maintain it when crises actually arise. But at the same time, instead of really seeking peace—and pursuing it—they go ahead with frantic preparation for war; even to the point of instructing their citizens how to use defensive gas masks and what not. Thus, while talking peace they create a thoroughgoing atmosphere of war. In a word, nations, no more than persons, can go in opposite directions at the same time. They will go either one way or the other.

Writing in the London *Friend*, Walter Ayles, a former member of Parliament, says: "The devastating feature of modern diplomacy has been its half-heartedness. We have never been prepared to go wholly for this thing or wholly

for that thing. We have nibbled here and nibbled there, and hesitated elsewhere, but never taken a strong and bold line." That states the situation exactly. Even more fundamentally, Carl Heath in the same periodical, sums it up thus from the spiritual viewpoint: "There is increasingly a spiritual cleavage, a choice of a most definite nature between the way of life and the way of death. Either we stand for a policy of friendship, understanding, mutual aid, freedom and considerate affection for all men, and take the risks of such a way of life; or we surrender to our fears, and take the way of gas-masks and preventive drill and running for bomb-proof and gas-proof shelters, and the heathen satisfaction of reciprocal massacre and revenge. It seems curious that Christians should hesitate at all before such an alternative."

Which Way America?—Ominous Signs of a Fascist Trend

THERE are devious, and therefore very insidious, ways of undermining free political institutions. Certain groups which proclaim Americanism as their shibboleth espouse policies that are in perfect accord with the fascist spirit. Our peace-time expenditures for army and navy upkeep and extensions are unprecedented and astounding. The War Department is reaching out to widen its hold on the public through the extension of military training in our high schools. Our civilian relief camps are becoming virtually militarized. In many states nuisance laws have been proposed, and passed in several states, requiring teachers to take loyalty oaths. Attacks are continually being made upon peace workers as disloyal, and where it can be accomplished, free discussion of public issues involving preparedness is often prevented. On some college and university campuses, the military dominate the situation. Student opposition to compulsory training involves suspension. Many more examples of this ominous trend could be cited.

And now, to cap the climax, a bill has passed the United States Senate making anyone subject to fine and imprisonment who does or says anything which could be construed as encouraging military and naval forces to disobey orders. In view of already existing laws that adequately punish disaffection, mutiny, and disobedience in the army and navy, or any conspiracy among civilians to incite disaffection, why is such a measure urged? It looks very much like one more effort to suppress open discussion of the war and peace issue, and especially so as it relates to the military establishment. Under its provisions, publishers and sellers of anti-war books, and of peace periodicals, could be prosecuted on the ground that they tended to disaffect enlisted men. This bill, which slipped through the Senate

unheeded but has not yet passed the House, goes far beyond the provisions even of the war-time Espionage Act. It is without precedent as a peace-time measure, and would subject freedom of speech to a far greater hazard than it has known in all our peace-time history. The time to defend our liberties is when we still have them. We should consistently oppose all these fascist-tending proposals, and particularly should we call to the attention of our congressmen the dangerous nature of this Senate Bill 2253, and its corresponding House Bill 5845. If this measure were to become a law we would be heading backward toward that early and discredited regime of the days of the hated Alien and Sedition Laws.

Just How Much Is "Christian Endeavor" Allowed to Mean?

THERE was much that was inspiring in the gathering of thousands of the Christian Endeavorers of the country at Philadelphia last month. There was also much that was disheartening. In his keynote address, President Dan Poling, while speaking strongly for world peace in more or less glittering generalities, said: "We shall not call upon Christian Endeavorers throughout the world to make a declaration or register a vow that commits them to a particular action in advance of any event, the details of which cannot be known." We have no quarrel with that policy. As he indicated, in view of wide differences of opinion in Christian Endeavor ranks, to have called officially for

such a pledge would have been divisive rather than constructive. We do strongly object, however, to the fallacious and gratuitous statement that followed: "Indeed, we believe that there is a certain immorality in pledging a specific action before a particular event, the details of which cannot be known."

Just wherein is the immorality, pray? We presume Dan Poling has made several pledges in his life-time, including the Christian Endeavor pledge itself, and he did not know the details of events in advance. Why single out war for the great reservation? Certainly there is no other crime than that of the mass murder of war that involves so many denials of the Christ whom Dr. Poling so vehemently exhorted his hearers to choose. Again we ask—where the immorality?

We would also like to ask if the Christian Endeavor movement is still moving. Many who were once active in its ranks have long had misgivings on this point. Our observation has been that a youth movement generally ceases to move, and ceases to exemplify to spirit of youth, when it is directed and grooved by people who are themselves far from youthful. The thought and conscience of the Christian leadership of this country regarding war have developed greatly since 1917, when Christian Endeavorers were encouraged by their leaders to "present arms." Is there any change evident in the attitude of these self-same leaders? Does Christian Endeavor mean a whit more now on this tremendous moral issue than it did in 1917? We are disquieted when we appraise and analyze the amazing statement made by Dan Poling at Philadelphia.

"Now is the Time" Says Senator Nye!

BY BRENT DOW ALLINSON

UNITED States Senator Gerald P. Nye, from the drought-swept State of North Dakota, famous now as chairman of the great Munitions Investigation, sometimes says some very true and emancipating things. Does he mean them, and mean to do anything effective about them? Can he do anything until a genuinely progressive political party has been forged by an intelligent and courageous minority of the American people who are dissatisfied with conditions as they exist, and determined to act constructively and constitutionally for their reform? Will even the President go where he ought to go and perhaps wants to go, without such a political instrument to goad and to encourage him? . . .

Talking with Senator Nye recently, in the crowded corridor of the old Capitol, with lobbyists and tourists jostling one another, I heard him say some very encouraging things. For instance:

"Either we believe in security for all through reciprocal disarmament and better world organization, including Germany as well as Russia; or we do not believe the things that our spokesmen have so often publicly professed, and our hypocrisy stands revealed and rebuked by the Munitions Investigation and the shameful armament-lobbies it has ex-

Brent Dow Allinson has followed the Senate Committee investigation in Washington of the munitions industry, and has contributed articles concerning it to various periodicals. As the result of his intensive, first-hand study of the investigation, he is writing a book to be entitled "Manufacturers of Murder," which will be published in October.

posed. These have proved to be at work in Washington as in other capitals of governments, which are the customers and pawns of the munitioneers.

"The time is at hand—now—for honest and courageous action, by this country and this government to clean up this scandalous condition of affairs, which has become intolerably dangerous and costly."

"While we are talking about the problem," I said, "and proposing various measures of taxation, and partial licensing of munitions-exports, in conformity with the terms of the new arms-control treaty which the Senate has just ratified, after ten years of delay, other nations are returning to systems of military conscription and aerial armament that belie almost everything that has been said and done towards disarmament."

"Yes," he admitted, "it is true, and it

is a strange and disheartening phenomenon. But it has come about largely because the rest of us have been too timid and inert to fulfill our pledges. I do not believe in the principle of conscription; I believe that compulsory military training and service have a most unfortunate effect upon the mentality of a generation and a nation."

"Doesn't it really make young men hate the whole system, perhaps?"

"Some of them—the more intelligent," answered the Senator, "but I think it induces a state of fatalistic acceptance of war and the war-machine and military authority. It is, therefore, undemocratic and dangerous to democracy."

"I am very glad to hear you say so," I observed, "I wish that more men had such convictions and would publicly state them."

"But if conscription is evil and dangerous in Germany, it is no less dangerous and evil in France, and Italy and Russia and Japan; and it should be universally renounced and abolished, as should the manufacture of the deadliest armament and its indiscriminate and uncontrolled traffic."

"You have come to believe that the arms-traffic and munitions-manufacture

is the heart of the problem of peace?" I asked.

"Well, perhaps not the heart of the problem of peace," said he, "but certainly the core of the question of disarmament, and the next step for those who are interested in the peace movement. It is absurd to send delegations to Geneva to talk disarmament, and then discover years afterwards that they were composed of representatives of the War and Navy Departments, and of munitioneers, like the DuPont Company, determined to nullify what they were sent to negotiate!"

"Is that the fact, in this country?" I asked.

"It is," said Senator Nye. "You are familiar with Volume 9 of our investigation, are you not?"

"I have been present every day, as you know, and I have heard all the DuPonts deny nearly everything charged against them."

"But we have the documents, and they are eloquent," said the Senator. "I hope that the public will read them. We shall never get anywhere in the disarmament movement, until the nations agree to control, or suppress, the manufacture of munitions, and the international traffic in war-materials. The exportation of arms and war-munitions of all kinds to any nation, at any time, and the making of loans to belligerents, ought to be made illegal and to be punished as a grave offense against the public peace and the law of nations."

He added that, if he could have his way, President Roosevelt would formally invite to Washington, within the next three months, a conference of representatives of all industrial nations, which are the sources of war-munitions—whether manufactured in private or in publicly-owned factories and arsenals—for the sole purpose of concerting joint and effective measures for the strict control, not merely of the international traffic in implements and materials of war, but, also, for the simultaneous abolition of the right of private and profitable manufacture, or sale. The principal offending nations, in this respect, are Great Britain, France, Italy, Germany, Spain, Czecho-Slovakia, Belgium, Austria, Sweden, Japan, and the United States.

Political considerations, which have frequently wrecked previous disarmament conferences, should be excluded, he said, from this one.

II.

Looking, to this observer, a little like a weary Sioux Indian from his northwestern plains, with his deep-set eyes and firm, level lips, as he presided on the high bench of the Senate hearing-room, above a bevy of munition-makers and

propagandists, their lawyers, retainers, and newspapermen, the Senator spoke with a resonant voice that left no doubt of his earnestness. In conversation with me, in a corner of the chamber immediately after the session, he referred to the intimate relationship that his committee had discovered to exist between the Industrial Mobilization Division of the War Department and a large number of private business men, who would be called in, presumably, on a few days' notice—in the event of another war—and given official commissions, and authority to supervise the purchase of vast amounts of military equipment for the government—from their own companies—if present plans of the Army, never before submitted to Congress, should materialize! The Senator said that it was very difficult to discover any way to divorce the instant needs of the government, in time of war, from the almost unrestricted opportunities for private profiteering—which have been shown by this investigation to have seriously marred the history of America's participation in the World War, in 1917 and 1918.

"Do you think, Senator," I asked, "that even such drastic taxation of corporation profits, as you have proposed, to be enforced in war-time, in the event of another calamity, will reach the root of the evil?"

"I realize, of course," he said, "that it will not. We must remove the temptations—and possibilities—of enormous profits resulting to individuals and companies having an 'inside track' to the War and Navy departments, from the continuing and mounting *preparations* for war. The only way, in my judgment, that this can be done is by the absolute prohibition of the private manufacture, or sale, of arms of any kind, and of the principal munitions—the recognized contraband of war."

"Is that what you would mean by advocating the nationalization of armament and munition-manufacture?"

"It is," said he. "I think there should be no such thing as a *right* to manufacture for private profit, or engage in the business of selling, at home or abroad, a deadly weapon. The War Department already manufactures over 90 per cent of its ordnance and about 50 per cent of its small arms. It has been convincingly shown in these hearings—by the records of the arms manufacturers themselves—that *Government arsenals can manufacture guns, including rifles and small arms, far more cheaply and efficiently than can the private companies.* The same thing may be true of gun-cotton, and even of powder and shot and shrapnel—and warships. When we prohibit the possibility of private manufacture and promotion of these things, we may get somewhere in disarmament

efforts abroad, and in efforts to disarm the gangsters at home."

"Do you believe, Senator, that we can do it alone, with all the will in the world?" I asked.

"No," he said, "we cannot. But we shall not be alone. My information is that large groups of people in England and France are already moving in the same direction. In France, the organizations of war veterans are actively demanding the abolition of the private manufacture of arms and the freeing of the press from control by the munitions interests. In England, powerful voices are being raised for a complete expose of the operation of Vickers, Ltd., the largest and the deadliest exporters of war materials on earth. Just wait, and you will see some great things happen. Give us time."

"There is danger, is there not, that any bill that may be passed now, such as the measure prepared for your Committee by John T. Flynn and his associates, designed really to prevent profiteering by searching taxation of all corporate profits above a maximum of three per cent on the acknowledged capital investment, and all incomes above a maximum of \$10,000 per annum, in time of war, would be repealed by a war-Congress swept by emotion and propaganda?"

"Of course," said he, "there is. But not if the people are awake to the facts; and if we can attain an international solution, suppressing the arms trade and subjecting munitions-manufacture to strict national and international supervision, that 'next war,' which the militarists and munitioneers talk about, may never come."

"Instead of protecting our so-called neutral rights of trade,—meaning the indiscriminate right to sell even contraband of war to belligerents—you would have us renounce the right to sell arms and munitions, and enforce the prohibition of it, as a part of the duties of a neutral,—and a logical corollary of the Kellogg Pact. Is that correct?" I asked.

"Yes," he replied. "It is. The new neutrality requires it. The old neutrality involved us directly in the wars of Europe more than once."

"And you think that an attack upon the war-traders and the merchants of death-dealing machines is the most useful and practical effort than can be made at the present time?"

"I do. The facts are appalling. The scandalous collusions of government officials with private munitioneers are incredible. The people can be aroused—are aroused about it, as about nothing since the war. They realize that the profit-motive operating in this field is spelling certain doom for humanity. Aided by inflammatory newspapers and

jingo generals and admirals, the munition-makers have the world by the throat!"

"You believe, then, in international action—and conferences?" I asked.

"Yes," he replied. "We cannot do it alone, although we can begin it. An international conference of the official representatives of all arms and munition manufacturing and exporting nations—for the purpose of concerting measures of suppression of a great international menace—would be a most beneficial and desirable substitute for the broken down naval and disarmament negotiations. I believe it would get somewhere,—especially if it were called to meet in Washington, this summer."

"Then you have no intention, as the DuPonts have intimated, of merely driving this mischievous business into the hands of Vickers,—of unscrupulous competitors in other countries?" I asked.

"That ought to be fairly obvious to every thinking citizen by this time," replied the Senator. "Besides, these so-

called 'unscrupulous competitors abroad,' are really close allies of American munitions makers, by reason of profit-sharing and patent-sharing agreements among them. The DuPonts have freely admitted having invested over \$2,000,000 in the German Dynamite and Explosives Trust, and shared American chemical formulae and supposedly secret processes with their British coadjutors, the Imperial Chemical Industries. . . . It is obvious, therefore, that the governments must co-operate if this international conspiracy is to be controlled."

He turned to go down the long corridor towards his office, adding, as he did so:

"The time has come, clearly, for a joint and constructive international attack upon this complicated matter, which the President has called 'a grave menace to the peace of the world, if left uncontrolled'—the unrestricted manufacture and aggressive sale of the instruments of our common destruction. Anything that

I can do to stimulate and co-ordinate that attack I mean to do, in this session of Congress. Will the people help us?"

I assured him that they would. And his final words to me were:

"We are now exactly where we were with relation to the wars of Europe, in 1917. We may say with determination now that we will not under any conditions be drawn into that which is in the making abroad now, but the facts are that we are no better prepared to stay out now than we were eighteen years ago. For America has done not one thing, since the days of that last failure of our neutrality to save us, to strengthen her provisions of neutrality. We will have some assurance of ability to stay out of another war, not of our making or affair, only when, and if, we make up our minds to forego the profits to be gained, by our munitioneers, through furnishing supplies to those nations which will be at war. We cannot enjoy the cake of peace and eat the profits of war."

The Church and the Military State

BY FREDERICK W. NORWOOD

IN our time the issue is not between the various sections of the Church, whether established or non-conforming. We have come to understand each other better, to appreciate each other's devotion and scholarship, to adopt or modify each other's institutions and ceremonies, to be discriminatingly thankful for each other's historical witness.

The issue is coming to be between Christianity as such and the State as it has become. I do not see any way of avoiding a searching and crucial decision.

We have reason to fear the inordinate development of the materialized and now militarized power of the State.

We are still in the grip, though we may be near the end, of an era of tremendous commercial expansion, which, after the most colossal war in history, is presenting the features of a portentous militarism, the like of which the world has never seen.

Before this phenomenon, all previous conflicts between Church and State shrink in importance. It would seem that Christianity ought not logically to exist except in effective protest and convincing leadership in opposition to such a development.

That there are still many who do not perceive the crisis is the core of the tragedy. That our alignment against it is so complicated with our cherished loy-

Dr. Norwood, distinguished minister of the City Temple in London, is well known to Americans as one of the notable religious leaders of the English-speaking world. This forthright article goes far in explaining his leadership.

alties is the root of its pain. That it cannot be narrowed down to a clear-cut and single test question is the maddening anguish of this cancerous growth.

But never before has all that Christianity stands for been so clearly at stake. The issue must be faced. It is not enough merely to hope that we may stumble through to partial solutions, or by good fortune or Providence elude the catastrophe which threatens. Here if anywhere is an issue which affects every fibre of the Christian profession. We dare not surrender to it, or even hope to come out of it as refugees. We must go through it and come out of it as witness-bearers, having vindicated the heritage of faith committed unto us.

Many of us went through the last great war. We marvel now at our simplicity, but do not repudiate our sincerity. We wish that those who blame us now could appreciate our actual thoughts and motives during that time. At least we learned some things which we can never forget.

Those of us who still cherished faith

in the Church saw that we had lent her ægis to what was opposed to her spirit. We strengthened the morale of men, and that morale was only valued militarily. We buried the dead, we prayed for increased power to destroy, we gave thanks for victory when the capacity for destructiveness on our side was greater than that of our opponents.

We came to realize that men of our own kith and kin were coining vast wealth out of this carnage. We lived to see a "peace" achieved which ignored nearly every essential cause of war, but created new ones; we have seen the progressive surrender of one after another of the alleged results of the struggle, such as the myth of the exclusive guilt of Germany and the other myth of the righteousness of all the allies, the disarmament of Germany, and the so-called retributive justice of reparations, which presents us now with the portent of a world wherein almost every nation has repudiated her debts, but is armed to a fantastic extent, with all the alleged atrocities of the last war exalted to the first rank of defensive measures for the salvation of civilized society.

We must ask to be excused from ever again believing that the cause of Christ can have any association with a system which not only permits, but entails such results. For many of us the choice is final and unalterable.

World wars as instruments of discriminatory justice shriek their folly to high heaven. They commit ten thousand wrongs in the hope of righting one. Cold-blooded rapacity riots in ill-gotten gain as it spreads its meshes around the entire globe. There is a vast army of men, ever growing rapidly, who depend for their gains upon the spread of fear and hate, many of whom are without loyalty, without sacrifice, without patriotism.

We speak more diffidently of God than our fathers were wont to do. We no longer assert that he is exclusively with this or that race, in this or that rite or formula. But we have no diffidence in declaring, as we envisage war in this world that grows more complex and more potential under his Providence, that he is *not there!*

There remains the sacred right of self-defense, as it has often been called. Our overwhelming difficulty is that such self-defense is not possible in modern times. This vapid pretense is one of the chief incentives to war. It is the only argument which, even under the most servile dictatorship, will reconcile the masses to the intolerable burdens of preventive armaments, burdens which are inevitably loaded upon agriculture and industry, by which people live, and for want of which they are stagnating and festering all round the wide world.

We have already reached such a pass that, if safety is to be ensured, the whole of our corporate life should be re-oriented in the direction of war. Every factory in the land should be capable of turning out munitions, as well as articles of industrial use. Children must be trained toward war from their earliest years and be accustomed to take shelter in imagined air-raids, having it carefully explained to them that the chief desire of their neighbors is to destroy them. All citizens, including women, are already being enrolled in some countries

with a view to military service, and must eventually be so enrolled in all countries if equal safety is to be ensured. More and more people must earn their livings in potential war-services, more and more millions of money must be thrown into the vortex, more and more must all citizens come to feel that the only alternative to their own murder must be their capacity to murder others.

The crowning futility is that the science of destructiveness is still only in its infancy. Its gains are always secret, and its methods are forever changing.

If this is to be taken as the inevitable development of the State, then the Church will have to ask herself again what is her relation to the State? It will be a painful question, but it cannot be avoided.

The Christian Church never had less influence than today in shaping the policies of nations. In matters ecclesiastical or charitable, it is still admirably busy. But in matters of state policy it is stultified by the great contradiction in which it is involved. It can no longer be authoritative, or even comfortable in a Christendom which is organized for murder and destructiveness. It must either close its eyes to these things, or content itself with futile gestures of good will.

Weak as it is, it is rapidly becoming intolerable to the militarized States of today. In modern war the key word is "Regimentation." Every activity of the State must be brought under automatic control. The machine will close down instantaneously upon every human being and every human enterprise without distinction, save as they subserve the winning of the war. Even the written and the spoken word will be suborned or silenced.

Not only so, but even in the stress of preparation for a war, which may or may not occur, the Church is a danger to organization. Though men deride it,

it is still rather incalculable. There are always some who will put religion first, and the general tendency of the Church nowadays is contrary to war, and therefore, in the present order of things, contrary to safety.

Consequently, all round the world today, religion tends to be eliminated or re-oriented to conserve nationalism. It has been eliminated in Russia, nationalized in Germany, neutralized in Italy, secularized in other countries. These movements are not so much doctrinal as political. In the United States no pacifist can become a naturalized citizen. In England power has been taken under the Sedition Bill which could be used against Christians as effectively as against Communists. In Japan religion has been re-organized in a way that ensures its support for the military purposes of the Government. It is scarcely possible today to propagate anti-military views in any country in the world save where the English tongue predominates.

For this traditional freedom we are thankful, but we are not foolish enough to suppose it would stand the strain of war. Will it stand the increasing tension of the fear of war?

The position seems to me to be sun-clear. Long ago Abraham Lincoln said of his country, "This nation cannot endure half-slave and half-free." Neither can this country nor any other country endure half-Christian and half-militarized. One or the other must predominate, and as illimitable resources are upon the side of militarism, it is inevitable that the less organized must go out into the wilderness. This would probably not be fatal to the cause of religion, but it would be if the churches tried to stand with a foot in either camp.

I submit that the day is near at hand—it is already here—when the ever-recurring problem will demand a new and greater answer.

Take War Profits Out of Peace!

BY PHILIP C. JESSUP

PRESIDENT George Washington's administration adopted a policy of neutrality in order to keep the United States out of the great war in Europe following the French Revolution. They adopted that policy after full deliberation because of their conviction that it offered the only road to peace. They were convinced that this new country needed a period of peace in which to develop itself. Their hopes were not fully realized. The American Government immediately found that the role of a neutral led in-

The writer of this article is Associate Professor of International Law at Columbia University, and a recognized authority in his field. He was one of the most effective speakers at the Earlham College Institute of Foreign Affairs held in May of this year.

evitably to a series of quarrels with belligerents regarding the defense of neutral rights. As a result, we engaged in a limited war with France in 1798,

and fought the War of 1812 with England.

In the lesser wars which dotted the 19th century, we assumed without further investigation that neutrality was the obvious and only policy for us to pursue. It was successful as a means of keeping out of war but this was due to the fact, in some cases, that the war did not involve great naval operations, or in other cases, that England with her powerful fleet was also neutral. When the World War broke out in 1914, there

was a similar return to the neutral policy without any change in it having been adopted or even studied. This was another gigantic struggle, with the British navy engaged as a belligerent and with an important part of the war fought on the high seas, and involving the economic problem of preventing the enemy from securing supplies. As President Wilson's correspondence with Colonel House shows, the violation of neutral rights by the Allies came close to bringing us to war with them in 1916. The overwhelming pro-ally sentiment in the United States, due largely to effective propaganda, and the type of German violation of neutral rights which involved the loss of American lives, led us into war with Germany in 1917.

If another great war breaks out tomorrow, and if we turn back to our traditional neutrality policy, will we be able to stay out? To answer that question, we must first answer the question whether the defense of neutral rights is appropriate and necessary.

When George Washington's administration adopted the neutrality policy, they were fully conscious not only that it was a wise course but that it would be a profitable one. In 1790, Thomas Jefferson wrote to a friend: "It is expected the flames of war will be kindled" between England and France. "Since this war is decreed by fate, we have only to pray the soldiers may eat a great deal" of food which Americans would sell to them. Six years later he wrote: "I hope the new world will fatten on the follies of the old." Later, in 1822, when Russia was at war with Turkey, Jefferson wrote to John Adams: "I hope we prove . . . that the life of the feeder is better than that of the fighter; and it is some consolation that the desolation by these maniacs in one part of the world is the means of improving it in other parts. Let the latter be our office, and let us milk the cow while the Russian holds her by the horns and the Turk by the tail."

These remarks of Jefferson are samples of the attitude which has controlled neutrals for three hundred years. They have publicly protested that they seek only to protect a normal commerce and they have argued that this normal neutral commerce should not be disrupted because other nations choose to fight. In fact, however, they have tried to protect an enormously increased trade, resulting from war-boom markets.

We are told that it is ignominious and shameful for the United States to lie down and not defend its neutral rights. We have grown up in the idea that neutrality is an opportunity for great commercial profits, and that if necessary we must fight to defend these profits. Until

we get this idea out of our minds, it is true that neutrality cannot assure us of peace when a great maritime war breaks out.

On the other hand, if we abandoned this notion of trying to get the excess profits out of neutrality, neutrals throughout the world would have a reasonable basis for denying the right of belligerents to interfere with their traffic. There is no question that belligerents have time and again been guilty of absolutely illegal and unjustifiable interference with neutral trade. It is equally true that throughout the course of three centuries, neutral merchants have resorted to every fraud and trick which human ingenuity could devise to escape the legitimate restrictions of belligerents.

It is not necessary to speak of the hideous cost of war. It is a cost not only in actual money expenditure, but in the unmeasured economic damage which follows the dislocation of trade and all of the other tragedies which follow in war's wake. The cost of war includes the loss of human life and the moral and social disintegration which war inevitably brings. To avoid the cost of war—and it is a cost which is not reduced even by complete success in the war—the renunciation of large neutral profits is a small price to pay.

In the discussions of possible revisions of the law of neutrality, it has frequently been assumed that there are only two alternatives. It is said that we must either defend our traditional claims to freedom of trade, or we must go back to the Jeffersonian policy of non-intercourse acts and to the embargoes which would shut us off from the rest of the world and inevitably bring upon us great economic losses. I think it is desirable to incorporate in our neutrality laws many provisions which would cut down the likelihood of our becoming involved in controversies with the belligerents which inevitably arouse the feelings of national honor and pride and arouse public opinion—always stimulated by propaganda—to fight in defense of our neutral rights. All of these devices, however,

are half-way measures and give no promise of full success.

We have heard much in recent years of the desirability of cooperation between the United States and the other nations of the world in order to avoid the outbreak of war. We have heard much about the desirability of the United States cooperating with other nations to apply sanctions to stop war if it breaks out. The declarations of Mr. Norman Davis in behalf of the United States made at Geneva in 1933 and 1934 suggested that we would cooperate if the other nations could succeed in identifying an aggressor and if we independently concurred in this decision. It must be obvious, however, that in probably the vast majority of cases, no such unanimity in regard to identifying an aggressor could be achieved. In those cases we must seek some other method for narrowing the spread of war and shortening the terms of its existence.

Why should we not in such cases cooperate with other nations who are equally interested in preserving their neutrality? President John Adams in his special message to Congress on May 16, 1797, said: "Although it is very true that we should not involve our lives in the political systems of Europe . . . it is a natural policy for a nation that studies to be neutral to consult with other nations engaged in the same studies and pursuits." The United States has recently become a party to a treaty which suggests following that policy laid down by President John Adams. The treaty to which I refer is the Argentine Anti-War Pact of 1933. It has now been ratified also by twenty of the Latin-American Republics and by nine European countries. By Article 3 of that treaty we are pledged, in case war breaks out, to adopt, with the other signatories, in our "character as neutrals a common and solidary attitude." We are pledged to use political and economic means short of actual intervention in the conflict to achieve this result.

If we want to develop a neutrality policy which will give some hope of keeping us out of war, we should follow up the implications of that treaty, which is now the law of the land, and now, in time of peace, agree with other countries upon the cooperative measures to be taken to preserve neutrality. I do not mean that we should go back to the old scheme of armed neutralities. It is foolish to talk about neutrality as a means of avoiding war, and then to develop a neutrality policy which requires fighting in defense of neutral rights.

I want to emphasize that such a policy would have a greater chance of success if fully worked out before war comes. This is true for two reasons: one, be-

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cause it is hard to reach a proper agreement after war passions and propaganda are in the air; and two, because the belligerents are much more likely to respect such cooperative arrangements among neutrals if established before war breaks out.

It is by no means easy to elaborate a program which will be water tight and prevent war from leaking in. But it is entirely too soon to throw up one's hands and say that it is impossible.

I should like to stress the necessity for

developing a frame of mind which will enable us to regard the period of neutrality, not as an opportunity to take excess profits, but as an opportunity to take small losses in order to avoid the greater loss which war must inevitably bring.

I do not admit that those who believe the wisest and best course for the United States is to maintain a huge navy and military force in order to fight for neutrality rights, have any basis for arrogating to themselves a monopoly of pa-

triotism. They are of course entitled to their views, but others are equally entitled to their view that the best interests of America would be served by elaborating a neutrality policy which would save the United States from the supreme tragedy of war, even at the cost of the loss of a certain number of dollars worth of trade profits.

If we would take the excess profits out of neutrality, we would have much less need for taking the excess profits out of war.

Men Without a Country

BY ELIZABETH TAYLOR SHIPLEY

THE problem of refugees is becoming increasingly challenging in its social and international significance. Refugees are not new on the face of the earth. As long as there have been disasters of nature, as long as famine, pestilence, and war have existed, people have fled before them. But never before, has the world been so closely bound together and never before has the problem taken on just the economic, social and international aspects that it presents today. Through upheavals of war and revolution, through transfers of territory from one nation to another, through persecution because of race or political opposition, hundreds of thousands of individuals and families have been driven to seek refuge and the chance to rebuild their lives in foreign countries. Often, in spite of heroic effort, they have become destitute and desperate; and the countries which have given them refuge feel increasingly the burden and the problem which their presence, in large numbers, presents. It is estimated that there are at present, some 1,100,000 refugees known to the commissions created by the League of Nations to deal with these problems. Of these, some 800,000 are of Russian origin, 170,000 are Armenians, 14,000 are Assyrians, Assyro-Chaldeans, and Turks and between eighty and one hundred thousand are from Germany and the Saar.

Shortly after it was created, the League of Nations appointed Dr. Frithiof Nansen to head up the work for Russian and Armenian refugees. The Nansen Office became an official, autonomous body, responsible for reporting to the League, and later care of Assyrian, Assyro-Chaldean and Turkish refugees was added to its responsibilities. The estimated numbers of all these categories, given above, are taken from the Annual Report of the Nansen Office to the League, for the year ending June 30,

Elizabeth Shipley served in Germany under the A. F. S. C. in 1921-22 and in 1923-24. Last summer she revisited Germany and also spent some time at the Paris Centre, working on the refugee problem. She has kept in close touch with developments since that time.

1934, which further states that reports received by the Office from its own representatives and from various refugee organizations "make it only too clear" that the total numbers of refugees and also the numbers of those in need are increasing.

In 1933, a new refugee problem was created by the National-Socialist Revolution in Germany; and in October of that year, the "High Commission for Refugees (Jewish and others) Coming from Germany" was set up by the League of Nations, with Mr. James MacDonald as High Commissioner. This Commission, like the Nansen Office, was made an autonomous body, but unlike the latter, was, for political reasons, divorced entirely from official connection with the League as soon as it had been created. Thus it was left to float alone, without the right to report to the League or to use the League's machinery, and stripped of the prestige which such association might have given it.

A third group of refugees is composed of those who poured into France from the Saar, after the Saar Plebiscite of January, 1935. The French Government, wanting to prevent a large influx of these new refugees into Paris, assumed temporary responsibility for these people, placing them in barracks in designated centers. France is now urging upon the League Council the fact that she cannot assume permanent responsibility in this matter, and that the League itself must assume the burden.

The problems presented by the refu-

gees fall into three main categories: those involving some governmental action, such as securing proper identification papers and permits of residence and of work; the securing of employment or the working out of plans for permanent settlement or emigration; and assistance for those who are ill, dependent, or in need of special care.

Many refugees are without proper passports or the validity of the latter has lapsed. For those unfortunate persons who have lost their citizenship and are now "stateless," it is frequently impossible to procure the necessary papers. It is not exaggeration to say that life becomes one long nightmare of fear; for these people live in constant danger of expulsion. No country is as yet willing to grant citizenship to "stateless" persons, and the tragedy of their lot is enhanced by the fact that a child inherits the statelessness of his parents.

Even for those whose passports and visas are in proper order, it is another matter to obtain the permit of residence required in almost every country, or to have it prolonged. Official labor permits are practically impossible to obtain now in Paris, where a large refugee population exists; and work without the required permit is punishable by expulsion from the country of refuge, or by imprisonment. In spite of recommendations made by the Intergovernmental Conventions of 1928 and 1933, and the repeated pleas of Mr. MacDonald and others, expulsions are increasing. Yet in general these people have no means to travel, no proper visas and literally no place to go.

In addition to the bodies officially appointed by the League, many private organizations in the various lands of refuge have been lending every effort to help in the solution of these problems. The serious social menace of destitute aliens, cut off from all former ties and

in desperate misery, has long been evident to those familiar with the poverty and the fear in which these people lead their lives. Yet even if there were no menace, their continued suffering constitutes a challenge to the social intelligence of the western world and to the conscience of Jew and Christian alike.

Many of the refugees are of the high-est calibre. Of those who have come out of Germany, 65,000 out of the total of 80,000 (to use the most conservative figures) are Jewish, and of these some 30,000 have found permanent settlement across the seas, largely through the untiring efforts of Jewish organizations. Of the 15,000 non-Jewish refugees, very few have received any but the most temporary assistance, and they have been largely ignored by the Christian church. The Jewish communities are assuming the financial burden for the remaining Jews; but they rightly look to the Christian churches and the humanitarian and liberal groups to give the aid needed by those who have become refugees because of their liberal, pacifist, political or religious views.

So far, the refugee problem has been officially handled in segments, responsibility being divided between the Nansen Office at Geneva, the High Commission for Refugees Coming from Germany, with its seat at present in London, and the French Government in charge of the refugees from the Saar. None of these has had large funds at its disposal; and lack of money together with lack of adequate authority has hampered their efforts in spite of the supplementary private efforts which have also, unfortunately, been completely inadequate for the need.

There is now a growing movement to get the League of Nations to reconsider the whole question of refugees and to reorganize the machinery for dealing with them, putting this entire subject under one direction appointed by the League and enjoying the full privileges of its facilities while, being in turn, answerable to it.

Bertram Pickard, Secretary of the Friends International Centre at Geneva, sums up as follows the three main elements to be taken into account in any adequate solution of the refugee problem:

1. The need for emergency relief to meet the day-by-day wants of the people without food or shelter.

2. That of providing temporary openings for employment pending a more permanent solution.

3. The elaboration of plans for permanent settlement, with the necessary moral and material backing of the League of Nations, the prospect of which would facilitate the task of governments in granting temporary permits to work.

"Public opinion," concludes Bertram Pickard, "and most particularly Christian public opinion should urge upon the members of the League that the problem of the refugees is an international moral issue which the League will ignore at its peril."

II. Friends and the Refugees

Since the early days of the war service, the Society of Friends has had experience in many lands with the problems created by refugees. Fleeing from their threatened villages, their household goods piled on their backs or in small carts, French peasants found friendly men and women, wearing a double star of black and red, ready to help them; Greek refugees in Salonika and peasant refugees from war and famine in Poland and in Russia came also to know that star; and ever since the war, particularly in Vienna, the centre of the disrupted Austro-Hungarian empire, "Stateless" persons have found their way to the Friends Centre for advice and help.

Of recent years the most outstanding and internationally significant refugee problem has been that created by the National-Socialist revolution in Germany. Since the spring of 1933, the thousands of people who have poured out across the borders of Germany have been of a very different kind from the peasant refugees of former years. These people have been recruited from the industrial workers, the small merchant class, and the professions. Their natural abodes are the cities and the towns, although many of them are now eager for training that may fit them for agricultural work; and numerous professional persons are endeavoring to learn trades and skilled occupations, as they know that there is little likelihood of their being able to continue in their previous professions.

In this situation, Friends have again been called upon; and in Vienna, Geneva, Prague, Holland, England, and Germany itself, they have responded. To Friends in America this has, in general, seemed a very remote problem; and engrossed in our own situation, we have almost completely ignored it. In only a few instances have Friends in America given aid; yet some of these people, in their search for freedom of conscience and of speech, resemble the best elements among our own early settlers.

Because of its size and importance,

MESSENGER FILES WANTED

The New York Public Library maintains a file of the MESSENGER OF PEACE for both current and reference use, and is very desirous of securing back issues, volumes 1 to 56. If anyone has or knows of files back of 1932, please communicate with Director, New York Library, Fifth Avenue and 42nd Street.

its nearness and its well-known hospitality to political refugees, and because of the numberless opportunities that many believed would await them in the cosmopolitan streets of Paris, France became the goal for some twenty-five to thirty thousand of these people from Germany, many of whom still remain in increasing misery and destitution. In Paris the "Service International d'Aide aux Refugies" (a committee of the Friends International Centre, and successor, in this work, to the "Entr'Aide Europeene," which had originally been started by two young French Friends) has been struggling valiantly with almost baffling difficulties, to bring hope, courage, and the means of livelihood to some four hundred "cases," involving 840 individuals. The "Service International" is one of the few organizations still giving the individual relief so badly needed.

The problems that are present wherever there is unemployment are enhanced in the cases of refugees by the constant fear of expulsion and of a future that holds little hope, because they know that they no longer *belong* anywhere. Often the mental suffering is even greater than the physical, as in the case of a journalist once well-off and highly respected in Germany, now in Paris alone, destitute and without hope.

English Friends have borne the greater part of the expense of this service, sending thousands of pounds in the last two years; though generous gifts have also come from Switzerland, and some money has been raised in France. The work is living at present only from month to month, as English Friends find it more and more difficult to provide the amounts necessary; yet, if allowed to fail, the last meagre hope of many suffering, isolated people will be gone. Friends who have been in touch with the need feel that they must hold on, helping to the best of their ability, while all the time pressing for the more fundamental solution that can be accomplished only by international cooperation through the League of Nations.

The work and the needs in Paris have been particularly mentioned, though the same kind of problems are being met, at their source, in Berlin, where many potential refugees come for advice and help to the Friends Centre; in Vienna, where the Friends Centre has been asked to coordinate the work for refugees, although it has absolutely no means from which to give material assistance; in Prague, where the small group of Friends, and friends of the Friends, have been helping in this work; and in London, where refugees naturally turn to Friends House, knowing that there they will find understanding advice and perhaps definite assistance in their problems.

DR. CALVIN C. RUSH—A TRIBUTE OF LOVE

A little Friends meetinghouse at Fishertown, Pennsylvania, simple and unpretentious in appearance, has a setting so beautiful that often motorists, after they have glided by, turn their cars and re-pass the spot more slowly, in order to drink in the loveliness of the landscape.

It was through the vision, the planning, and largely through the labor of Dr. Calvin C. Rush that a bare plot of ground became, by the judicious use of trees, massed shrubbery and blooming plants, "a thing of beauty and a joy forever." The membership of the meeting recently voted to perpetuate the planting as a living memorial to Dr. Rush, whose death occurred on the evening of July 19, 1935, at his home in Johnstown, Pennsylvania.

This achievement, although insignificant as compared with the acts performed in his regular line of duty, nevertheless is indicative of the qualities which distinguished Dr. Rush throughout his life of fifty-nine years. The desire to build, to create, to make life a little happier for others, to express his love of the beautiful, were shown here, as well as in all other things his hands found to do. And those deft, skillful hands of the trained surgeon were ever ministering to afflicted humanity, making the blind to see, correcting defective eyesight, and alleviating suffering in countless ways. Often the ministrations were performed with no expectation of financial reward, for in the heart of Dr. Calvin C. Rush there was an abiding love of humanity. Once he said of his clientele at Portage, Pennsylvania, made up at that time largely of foreign-born miners, "I love these people. They have been very good to me." That he was good to them goes without saying. The urge to serve humanity kept him going long after his strength had begun to fail. For several days after he had made arrangements for entering a Boston hospital for treatment, he delayed his trip in order that he might perform delicate operations upon the eyes of two patients, both of whom were more than eighty years of age. So true to their wonted tasks were the failing, skillful fingers that the operations were eminently successful.

Dr. Calvin C. Rush was well known in medical centers, both in the United States and abroad. For several years he had been chief ear, nose and throat specialist at Memorial Hospital in Johnstown, where he had attained distinction in his profession by pioneer research work on eye troubles peculiar to mining and steel centers. In recognition of this work he was elected to membership in the American Ophthalmological Society. He was also a member of many other national and state medical and scientific

societies. He often was a contributor to the *American Medical Journal*.

He received his M.D. degree at the University of Pennsylvania in 1907. After seven years of general practice at Portage, Pennsylvania, he specialized on the diseases of the eye, nose and throat, taking advanced work in Harvard University and in schools and hospitals in Boston and Philadelphia. For special work in eye surgery, he spent eight months in Canton Christian College in Canton, China, and four months in Japan. For the past fifteen years he and his family had resided in Johnstown.

The son of Nixon and Louisa Winslow Rush, both of whom were recorded Friends ministers, Calvin C. Rush was graduated from three Friends schools, Fairmount Academy, Earlham College and Haverford College, all of which gave him a definite Quaker background. Born in a pioneer home, which had been established early in the nineteenth century in the deep forests of north central Indiana by his grandparents, who had migrated with other Friends across the mountains from North Carolina for conscience sake, he inherited and later cultivated ruggedness of character, uprightness of conduct, decided convictions of right and wrong, steadiness of purpose, sturdy individualism and an innate sense of refinement and gentleness. Added to these was a keen sense of humor which made companionship with him delightful and stimulating.

On June 20, 1910, Dr. Rush was united in marriage to Annette Johnson, daughter of Barclay and Anna Johnson, of Fairmount, Indiana. His widow, two sons, Norman J. and Calvin C. Jr., and two daughters, Sylvia Louise and Eleanor Jean Rush survive. Also surviving are two brothers, Walter W. Rush, of Fairmount, Indiana, Charles E. Rush, of Yale University, New Haven, Connecticut; three sisters, Emma Beasley, of Fairmount, Olive Rush, of Santa Fe, New Mexico, widely known artist, and Myra Baldwin, of New York City.

Brief memorial services were conducted at the family home in Johnstown, on the Sabbath day with Foster J. Heacock of the Fishertown Meeting in charge. Members of the medical profession and business men of Johnstown at the service attested to the high character of Dr. Rush during his life among them. At the Fairmount Friends Church on the following day the funeral was held, with Parvin W. Bond, the pastor, in charge. He was assisted by Harry Ford, of Marion, formerly of Johnstown. Leona Wright of Indianapolis, sang two beautiful solos. Interment was made at Park Cemetery, near Fairmount, within view of the old homestead, Rush Hill, where Dr. Rush was born, a family home for more than a century.

UP FROM SLAVERY—A LINK BETWEEN TWO ERAS

The death of Osborn T. Taylor of Washington, D. C., on June 15, marked the close of a life that connected past and present as few still living can. Born in North Carolina in the days of slavery, as a child waif he followed a body of Union soldiers to Helena, Arkansas, where he came into contact with the Friendly work of Calvin and Alida Clark for Negro orphans, following through until he finished the course at Southland College. He afterwards studied several terms at Earlham College, and cherished many pleasant memories of his student days there. He became a member of the Society of Friends, retaining his membership until his death in his eighty-first year. His widow speaks with satisfaction of her some-time membership also, and of their marriage in 1885 according to the Friendly order.

Osborn Taylor's first work after completing his academic schooling was as a teacher in the local schools, and later for three years as head of the department of mathematics at Southland. In 1889 he came to Washington, and was for thirty-five years a clerk in the War Department. While thus employed he pursued legal studies at Howard University, where he received the degree of Bachelor of Laws. He was ambitious for the education of his three sons and two daughters, who graduated from various colleges and universities of high standing. One son is a civil engineer, another an electrician, and the third is a clerk in the New York City Post Office; while the two daughters are successful teachers in the public schools of Washington.

He was a leader in social and fraternal activities among his people, and since his retirement some years ago was active in the development of a summer colony on the shores of Chesapeake Bay. From a homeless orphan receiving the rough but kindly ministrations of the liberating soldiers, and the tenderer and more constructive "mothering" of Alida Clark, which was an enduring memory with him, to many years in the civil service of the Government which he recognized as having freed his race from slavery, was the course of the life of a man who persistently improved opportunity as its doors opened before him; and while knowing how far short of perfect attainment the emancipation of his race has been to this present, he lived without bitterness, facing forward, and by his example and the quality of his life built for himself an enduring monument of living stones.

LINDLEY D. CLARK.

Sandy Spring, Maryland.

There is no more vicious sin than the sin of professional jealousy.

OUR YOUNG FRIENDS

— Their Plans and Purposes —

S. EMILY PARKER, Executive Secretary of the Board of Young Friends Activities

THE COMMUNITY THROUGH THE CAMERA—A PICTURE PROJECT

There is a very interesting book called "Youth Inspects the New World," published by Roy Sorenson, which has suggested to my mind a project which might prove to be both interesting and enlightening. It would be a splendid project to carry on through the remainder of the summer and then make use of as a basis for some Sunday evening discussions this autumn. First of all, the book itself would make an interesting study. In "Youth Inspects the New World" are such stimulating sections as: The Modern City, Making a New Home, Getting an Education, Using Leisure, Governing Ourselves, Being Good Neighbors, and Making a Better World. At the end are some very helpful group program suggestions. But still more interesting are the many photographs that call more to the reader's attention than many many pages ever could. Included in the list of pictures, for instance, is a cross section of Chicago housing, showing across two pages, Chicago homes from the most desolate slum sort in an industrial section on up to an elaborate estate. Two other pictures placed side by side portray a section of a city; one is labeled, "In the absence of planning and cooperation"—the other, "The result of cooperation." There are other pictures equally as telling.

The idea for your project is this: 1. Have a discussion one evening of the Social Witness of Friends. List the concerns and interests that have occupied the attention of Friends—(remembering always that social outreach is not the aim but the result of deep spiritual convictions). The list would include such concerns as racial equality, social justice, prison reform, Peace (remembering that Friends are interested in removing the *occasions* for Wars), education, and so on and so on. (Some older Friends will be glad to help you work out such a discussion if you need them.)

2. Call together all the people who have cameras. Launch a campaign for taking pictures in and of your community that will show where these ideals are being carried out or where they are sadly lacking and need to be introduced and encouraged. In short, begin to look at your community through the eye of the camera. You will discover that there are spots and places right under your nose that you have walked by every day and

never seen. A young man once talked about people who had eyes but never saw. If this project helps us to see, it will be worth the effort.

The next step will be to make up a Community Scrap book of the pictures and any facts you may have discovered as you have taken them. You now have the basis for some real discussion of community interests and needs. Perhaps this will be one way of becoming aware of situations we always knew existed some place else—but never believed were at our own door!

There is a great united youth movement under way with no less aim than that of Building a New World. Books on the various phases of this program, under the heading of "Youth Action," have already been called to your attention. But where are we going to begin to build this new world? How many of us who are interested in this new movement really know how much new building is needed in our own community? This project will have its value whether the community be large or small, city or rural, for every community has its needs. If we honestly want to have a share in building a new world, we will try to find out how we may begin *where we are*. Also our understanding of *how* to build and share will develop as we try to understand just what the needs are.

DO SEND US A POST CARD!

This is the fifth time this page has appeared. We have no way of knowing whether any of the information or suggestions have been helpful or even read. We have tried to include such items of information in regard to Young Friends and their activities as we felt should be understood by Young Friends generally. Later we hope to include suggestions and helps for classes and discussion groups. But we want to continue this page only if it is meeting a need. We have felt this was one way of keeping in touch with a larger group of Young Friends than might be afforded by any other method. But, like Doubting Thomas, we should like some proof. Therefore, if you have read this, won't you please send us a card, just to let us know you have seen it. Also, suggestions in regard to any material you would like to see included will be heartily appreciated.

It will cost you very little to drop us a card, but it will be a tremendous help in determining whether or not this page

can actually serve as a channel through which the Young Friends Board may keep in contact with Young Friends throughout the Five Years Meeting. Don't assume we know you read this page. We would like an accurate record of how many do. Will it be fair for us to judge the interest in Young Friends Activities by the number of cards we receive? Address your cards to:—Young Friends Page, B. Y. F. A., 101 South 8th Street, Richmond, Indiana. And many thanks to you!

✻

THE LARGER FELLOWSHIP

Dear Friends:

Among us, the outstanding event this spring was a trip of a delegation of our group—three girls and three men—to Vienna at Easter time. The purpose of our visit was twofold: first, to pay back the visit which Emma Cadbury, Mr. Horsnail, Mary Louise Moll, and others have paid to us and second, to strengthen the relations between our group and encourage our Vienesse friends in their difficult situation.

We were cordially received, housed, and entertained both by Emma Cadbury on behalf of the International centre and by the whole group in Vienna, with Rudi Boeck and Joe Schindler at the head. The three days spent in Vienna were full of so many interesting experiences that we can hardly describe it. The main thing was a real personal friendship and a spirit of neighbourly fellowship, both in our meeting for worship and in our discussions about practical work which the two groups are doing.

In order to continue and deepen this fellowship we have appointed a committee of two members of each meeting which will exchange monthly epistles between Vienna and Prague. The first of these should be devoted to the attitude towards military service in view of the fact that on this point there was a different opinion between some members of the Vienna and Prague group.

In our normal life the Prague group is meeting regularly for worship and for a study of the book of discipline, which members of our group translate in turn chapter by chapter into Czech. In practical application of our religious beliefs we have continued our work for German refugees, for a joint Y. W. C. A. and Y. M. C. A. club, etc. The membership of our group has not grown much, because we prefer not to make propaganda and so give members of the group, who are all young and lacking religious traditions, time to be better acquainted with Quakerism.

In sending out this little epistle we are adding our warmest greetings to our Friends in other countries.

On behalf of the Prague group,
D. OTTO MYSLITH, Clerk.

QUAKERDOM • AT • LARGE

Friends are represented in the American Bible Society by Elwood C. Perisho of Guilford College, North Carolina, a Vice-President, and by Arlando Marine of Brooklyn, New York, as a Member of the Board of Managers.

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Edwin B. Newman, son of Herman Newman of Topeka, Kansas, a former editor of THE AMERICAN FRIEND, has been appointed a member of the Swarthmore College Faculty to teach Psychology. He is spending the summer in France.

* * * *

Ancil E. and Ruth Harvey Ratliff, well known Friends of Indiana Yearly Meeting, will celebrate their golden wedding anniversary at their home at Fairmount, Indiana, on August 13. Between the hours of two and nine p. m., they will keep open house for friends able to call. Many friends at a distance will wish to send greetings on this enjoyable occasion.

* * * *

Ralph S. Coppock, Clerk of Damascus, Ohio, Quarterly Meeting (incidentally, he is also Clerk of Ohio Yearly Meeting), has presided at his one hundredth successive quarterly meeting session. A quarter of a century of sessions without an absence! At this season of honorary degrees, we name him as worthy of the title of Q.M.D.

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During the summer term, D. Elton Trueblood of Haverford College is in charge of the chapel exercises at Harvard University, at which he speaks regularly in connection with the daily devotional period. He contributed an excellent editorial, "The Tragedy of Refusal," to a recent issue of the Harvard Summer School News.

* * * *

Long-time readers of THE AMERICAN FRIEND in the persons of Elmer and Eliza Lawrence of League City, Texas, members of Friendswood Meeting, were recent callers at the editorial sanctum. Accompanied by their son-in-law and daughter, Nolan Clark and wife, and two children, of Houston, Texas, they were on their way to visit relatives in northeastern Ohio.

* * * *

Jesse Hobson, a young Friend of Marshall, Indiana, a graduate of Purdue University, was recently awarded his doctor's degree, *magna cum laude*, in the field of electrical engineering, at the California Institute of Technology. Afterward Professor Sorenson, who directed his graduate work, presented the results of his research to the American Institute

of Electrical Engineers. After spending the month of August at his home, Jesse Hobson will return to the California Institute at Pasadena, where he has the position of research assistant.

* * * *

After spending six months at Canton, China, where she has prepared a history of the century of medical service carried on there under Anglo-American auspices, and particularly as it relates to Canton Hospital, Mary Hoxie Jones has joined her parents, Rufus M. and Elizabeth Jones at their summer home—a case of removing from South China, China, to South China, Maine.

* * * *

Kermit and Grace Schoonover, under appointment by our Mission Board for service in Palestine, were recent visitors at the Central Offices. They have been at Hartford Seminary for some time where Kermit Schoonover received the degree of S. T. M. at the last Seminary Commencement exercises. After spending the month with old home relatives in Kansas, they will sail August 31 for Palestine. He will be pastor of the Ram Allah Meeting and will have Bible courses in the Mission schools there.

* * * *

As many of our readers know, James and Eleanor Thorp have been in China for some time, in which country he is making an extensive soil survey for the Chinese government. Eleanor's mother, Mary A. J. Ballard of Colorado Springs, Colorado, is visiting them this summer. In a letter written to J. Passmore Elkin-ton from Peiping on June 21, James speaks of the political situation there as being very tense due to the withdrawal of Chinese troops in response to the Japanese demands. Chinese friends say that if given a few years, China will be able to take its rightful place in the family of nations. In addition to his survey work, James is busy assembling his reports for publication, and preparing articles on the results of his findings. The magazines *Asia* and *Pacific Affairs* have asked him for articles dealing with soils in relation to population problems, which are expected to appear in the near future.

* * * *

Our congratulations and best wishes to Dr. Mary L. Bruner of Greenfield, Indiana. Through a mutual friend we learn that on this Thursday, August 8, she observes her eightieth birthday anniversary. She is a charter member of Greenfield Meeting, was a member of the committee which planned the erection of

the meetinghouse still used by Greenfield Friends, and at the setting up of the Monthly Meeting was chosen Clerk, in which capacity she served for twenty years. For more than two decades she has faithfully taught the Woman's Class in the Bible School, bringing instruction and inspiration to all. In a wider field of influence she has served Indiana Yearly Meeting in various capacities, being a member of the Board of Trustees of Earlham College for some years. Professionally, she has long served many homes in Greenfield and vicinity as "family physician," and for her splendid, Christian personality no less than for her professional ability, is greatly respected and loved by the community.

* * * *

Jennie C. Callister of Brooklyn, New York, played an important if not the leading part in what was hailed as "the unprecedented spectacle of a dramatic demonstration against war," put on by the Northfield, Massachusetts, Missionary Conference, on July 11. It was so characterized by James Myers of the Federal Council of Churches. The demonstration was in the nature of a "parade for peace," which started at Round Top, at the grave of Dwight L. Moody, and wound its way through East Northfield and back to the campus. With the cross carried aloft in front, the parade was made colorful by the massed colors of the nations, and by nationals in native costume, and was given a further worldwide cast by the marching missionaries from many lands. In sending us the announcement, the Press Bureau at East Northfield says that Jennie Callister planned the floats and the striking slogans of the parade. In an impressive climax to the demonstration, two thousand people raised their hands in a solemn, constructive affirmation that they would work for the abolition of war.

* * * *

"Quaker Society Cautions Nazis," is the headline that features the London correspondence in *The Christian Century* for July 31. The correspondent tells how English Friends, through the Meeting for Sufferings, recently sent a friendly but plainly-spoken letter to Hitler, deeply deprecating his policy of repression and persecution. It showed him pointedly what strong repercussions abroad result from such cruel and coercive policies, and how they postpone the entrance of Germany into that closer friendship that is requisite to restored unity among the nations. "The Christian experience of the Society of Friends

through three hundred years," says the letter, "assures us that the practice of these coercive measures involves the laying up of an evil store of reaction, whilst to abandon them would awaken a response of good will in thousands of hearts and make for peace in the world at large." The London correspondent concludes thus: "The Friends speak with grace as well as with firmness and they are sure of a hearing. Their counsels are wise and if they were heeded would bring the peaceable fruits of righteousness."

NEWS OF OUR MEETINGS

At a special service held in their church on the evening of July 13, Carmel, Indiana, Friends presented Alice I. Kennedy, a missionary home on furlough from her work in Jamaica, with a wrist watch, a Corona portable typewriter, and forty-five dollars. Alice Kennedy, who has been spending some time in the home of the Carmel pastor and his wife, will visit a sister in Illinois before returning to Jamaica. . . . John Compton has accepted the invitation extended to him to remain another year as pastor of the Carmel Friends Church.

* * * *

Dr. Philip Lee, pastor of the Chinese Christian Union Church of Chicago, and two of his Chinese student-assistants gave a varied program at a public meeting sponsored by the missionary societies of Kokomo Quarterly Meeting (Western Yearly Meeting) in the interests of better understanding between Chinese and Americans. The program was given in the Union Street Friends Church in Kokomo, Indiana, on the evening of July 19. Dr. Lee and his companions, who wore native costume and played on various Chinese musical instruments, in their remarks on education in China praised the contributions made by Christian missionaries in improving harmful native customs such as foot-binding and the use of opium.

* * * *

Herbert and Mildred Ellis who were married at the home of Harlan and Emma Smith on the evening of June 27, arrived in Pasadena, California, which is to be their future home, on the evening of July 5th. A reception had been planned at the parental home of Arthur and Pearl Ellis and in the early evening a large company of friends, most of them representing the First Friends Church, assembled with their greetings and expressions of loving interest. The return of Mildred Smith Ellis to Pasadena and to the Meeting is very much appreciated by all who have known her. . . . Errol T. Elliott of Richmond, Indiana, representing the Five Years Meeting, was the guest of Edwin and Frances

McGrew on Sunday, July 14, and was guest speaker at the morning Meeting. His message was earnest and direct and was greatly appreciated by all who were privileged to hear him.

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John A. Baldwin has removed with his family from Vilas, Colorado, to Deer Trail, Colorado, to take up the pastoral work in Deer Trail Monthly Meeting in Nebraska Yearly Meeting.

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William I. Kent and wife, who have been in charge of the work at Fairfield Center, Maine, for some years, have resumed pastoral service at South Glens Falls, New York, where they were formerly engaged.

* * * *

Howard B. Ringer, Mooresville, Indiana, has been recorded as a minister by Hazlewood Monthly Meeting, White Lick Quarter, Western Yearly Meeting.

* * * *

The Van Wert, Ohio, Friends Meeting-house was recently the scene of a largely attended mass meeting in the interests of temperance when Dr. Andrew Johnson of Kentucky, gave his famous sermon-lecture on "The Wet Menace." Oscar H. Trader introduced the speaker.

VALLEY MILLS "CHURCH IN THE WILDWOOD"

John C. Roberts is completing his fourth year as pastor of Valley Mills Meeting, a few miles southwest of Indianapolis, housed in a little frame meetinghouse surrounded by a beautiful grove of trees. The building is constructed of the type of durable material which is not available in modern lumber yards. This past year the house has been redecorated, with the woodwork and furniture refinished, and new light fixtures installed. The preceding year the church was roofed. And now, if the church is enlarged and painted, it will be one of the most attractive places of worship in Western Yearly Meeting. There is even a vague dream in the hearts of some that a parsonage might some day be built on the ample grounds and arrangements made for a resident pastor.

Closing the day before Decoration Day, the meeting conducted a two-weeks' Vacation Bible School with good results. Forty students were enrolled in four classes. Total attendance for the ten days, including teachers, was two hundred and ninety-six. A demonstration was given on Sunday night, following the school. Some of the projects, such as scrap books, were sent to Riley Hospital for Children. The pastor, assisted by members of the meeting, was in charge of the school.

The Young Friends Conference of the Yearly Meeting, June 28-30, held at Decoratur Central High School Building near

Valley Mills, proved a great blessing to the four churches of Fairfield Quarter: Fairfield, West Newton, Center, and Valley Mills. The women served excellent cafeteria lunches promptly and efficiently and, on Saturday evening, served a banquet to over three hundred persons. There were nearly three hundred registered delegates. About six hundred people, including the trustee and superintendent of the local schools, joined in the basket dinner on Sunday.

LYNN GROVE QUARTERLY MEETING

Lynn Grove Quarterly Meeting was held, July 20-21, at Lynnville, Iowa, with representatives from all the meetings in the Quarter present.

At the meeting on Ministry and Oversight, Guy Hunting of Salem spoke, and accounts of the spiritual condition of the meetings were given.

Reports of the departmental superintendents and various committees were made at the afternoon business session. Richard Newby, Yearly Meeting Superintendent, spoke in memory of the exemplary life and faithful service of Giles Youngquist, former pastor of the Lynnville Meeting. The Clerk of the meeting, George Renaud, spoke in appreciation of the fellowship of J. Paul and Fleda Hadley, of Searsboro, who are to take up the work at Arnolds Park, Iowa.

Inspirational messages were brought by Paul Hadley who in the Saturday morning service for worship exhorted his hearers to keep alive their hunger and thirst after righteousness; by Richard Newby in his Sunday morning sermon on the responsibilities and privileges which accrue from church membership; and by Ermin Perisho of the department of Religious Education of William Penn College, who spoke at the Sunday afternoon meeting.

"Christian Youth Facing Life," the theme of the second annual conference of Young Friends of Lynn Grove Quarterly Meeting, held July 6 at Lynnville, was effectively carried out in the course of two stimulating and challenging sessions.

The tone of the Conference was set by Charles Thomas of Bangor, chairman of the Young Friends Board of Iowa Yearly Meeting, in his talk on "Persistent Problems of Everyday Living." Opportunity for individual expression was given in the discussion groups which followed. Ermin Perisho introduced to the boys of the conference the topic of "Facing the Temperance Problem of Today," while Carrie A. Butler of Grinnell talked to the girls on "Facing the Responsibility of the Home and Social Life."

Richard Newby ably summarized the

findings of the conference in his concluding address on "Enlarged Horizons," in which he emphasized the beauty and enrichment of a victorious life with Christ.

Less serious aspects of the conference included the varied musical numbers heard at the sessions and the picnic supper enjoyed in the church dining room.

NOTES FROM SCRANTON QUARTER IN IOWA

Paton Friends, under the leadership of their pastor, Tristram Dillon, dedicated their new church basement March 3rd. Richard R. Newby preached the dedicatory sermon at eleven o'clock, and after they had partaken of the bountiful dinner prepared by the women and served in the new basement, Friends assembled for the home-coming exercises. Many old friends were in attendance and greetings from absent ones were read. The total cost of improvement in labor and material was seventeen hundred dollars, part of which was donated. The Friends dedicated the basement rooms entirely free of debt and have since felt a new impetus in the life of the meeting.

Scranton Friends held a three weeks' series of meetings in April and May. The pastor, Anna Alberty, was ably assisted by Tristram Dillon of Paton. A fine group of young people knelt at the altar of prayer during the meetings and sought the Lord's pardoning grace. Four young people, two boys and two girls, have made public their call to special service and are looking towards definite preparation for such work as God may lead them into.

In June a two weeks' Vacation Bible School was held with an attendance of nearly thirty. Much good was accomplished. Five of the children accepted Christ as their personal Saviour.

The Pleasant Ridge Meeting is making progress under the leadership of their pastor, Wendell Hansen. Some new members were received as a result of special meetings held last fall. The attendance at all meetings has increased and sinners are led to Christ occasionally in regular morning meetings for worship.

PROGRESS AT AMBOY

Amboy, Indiana, Friends brought to a climax an extended period of special effort when on July 14, a public reception was given for twenty-five new members, nine of whom were transferred from associate to active membership. This program began with the pre-Easter season. A group of young people were organized into a "membership class," the new study book prepared under the direction of Indiana Yearly Meeting being

used as a textbook. The class met for seven studies in the parsonage during the Bible School hour under the direction of the pastor. As a result of this preparation, eleven of them came into active membership.

The program also included thirteen meetings conducted by former pastors and ministers who grew up in the Amboy Meeting—Aaron Napier, Fred Smith, Zeno Doan, Donald Spitler, Clyde Watson, Charles Hiatt and our present pastor, Murray S. Kenworthy. Follow up work brought the final results.

This year's Daily Vacation Bible School, with a registration of over 200 and an average attendance of 164, was the most successful in many ways ever held here.

Our pastor and his wife contributed, in nineteen studies and addresses, to the programs of the Indiana Young Friends Conference and the Ministers Short Course at Quaker Haven in June and July.

The present program at Amboy includes an overhauling of the meeting-house and parsonage—roofing, exterior painting and interior redecorating. A part of this work is now being done.

An invitation has been extended to our pastor and his wife to continue their work at Amboy for another, the sixth year.

CONCERNING OUR FRIENDS THE RUSSELLS

Having heard indirectly of certain events of interest in the family circle of the Russells in North Carolina, we wrote Elbert Russell, Dean of the School of Religion at Duke University, for particulars. From his reply we learn that Luther L. Gobbel, husband of their daughter Marcia, was inaugurated June first as President of Greensboro College for Women, a Methodist institution, and the second oldest chartered college for women in the South. It is noted especially for music, art, and dramatics. The family has moved to Greensboro, where Marcia will be happily near Guilford College and her very good friends of girlhood days at Richmond, Indiana,—Dorothy Gilbert and Eva Miles Newlin. For the past nine years, Luther Gobbel has been Secretary of the Board of Christian Education of the North Carolina Conference of the M. E. Church South.

Josiah Russell was recently made Assistant Professor of History at the University of North Carolina at Chapel Hill, where he has been teaching as instructor. This summer he has a scholarship at Princeton University for graduate study in medieval Arabic culture. He and Paul Hieronimus, a Richmond neighbor boy friend, now a member of the Faculty of the University of Wisconsin who is spending the summer in Italy, have a

joint edition of the poems of Henry of Avranches, a thirteenth century Latin poet, ready for the press. Josiah has a volume on English authors of the thirteenth century which comes out shortly, published by the British Dictionary of National Biography.

May we also note that one of the attractive new volumes on display at the Friends Book Store at Richmond is "A Book of Chapel Talks," by Elbert Russell, published by the Cokesbury Press.

ANNIVERSARY OBSERVED AT NEW BURLINGTON

June roses made lovely the celebration of the thirty-first anniversary of the organization of the Woman's Missionary Auxiliary at the New Burlington, Ohio, Friends Church (Wilmington Yearly Meeting) on the afternoon of June 26. The organization, which is a joint one with women of Caesars Creek Meeting, was started with sixteen members and fourteen Juniors. Laura S. Dunham, at that time Quarterly Meeting Missionary Superintendent, assisted in the organization.

A short history of the Society was read by Alice Mendenhall, after which reports of the Conference at Wichita were given by Ward Applegate and wife, Laurena Farquhar and Frances McDonald, all of Wilmington. Appropriate music by the young people was enjoyed. A social hour, with ice cream and cake, was a pleasing feature of the observance.

The membership of the Auxiliary at the present time numbers thirty-five adults. The Junior society has constantly, throughout these years, supplied members to the adult society and at present numbers twenty-three boys and girls. The sum of more than \$3,300 has passed through the hands of the Treasurer during the thirty-one years.

PRIZES FOR POSTERS

We need an unlimited number of posters, cartoons, banners and slogans for Community Peace Parades next Armistice Day. We offer three prizes of \$5 each for the best looking posters made according to specifications furnished upon application to the address below. Such a prize will be awarded to the most attractive poster made in each of three different age groups—under fourteen, from fourteen to eighteen, and above eighteen years of age. All posters offered become automatically the property of the Peace Parade Department for future use in parades and exhibits. Apply at once on post card for your slogan and instructions as to size and kind of material required. Address: Peace Parade Poster Department, care of *Friends Intelligencer*, 1515 Cherry Street, Philadelphia, Pennsylvania.

ADA LEE STANLEY

On April 29, 1935, soon after her seventy-ninth birthday, Ada Lee Stanley's long and useful life came to the "great transition." She was born in 1856 in the Deep River community, Guilford County, North Carolina, where her parents, Aaron and Rhoda Mendenhall Eliott, lived. Her childhood was spent in the ancestral home, aiding in the care of the family following the death of her mother, attending the local schools, and later going to New Garden Boarding School. She was an apt student and natural leader as evidenced in her initiative in organizing and conducting Bible schools, and young people's activities in several Meetings. This type of leadership characterized not only her youth, but also her later years, and it is still bearing good fruit as a testimonial to her labors.

Early in life her gift in the ministry was recognized by Friends and was officially recorded by Deep River Monthly Meeting. About the year 1891, she was married to Riley T. Lee. Only a few years were given to them together, and his death left her alone for several years.

During her widowhood, she prosecuted a very active ministry over an extended area, including, additional to her native State, meetings in Ohio, Indiana, and Texas. Her ministry was always deeply evangelistic, but was also a pastoral ministry, devoted to strengthening the Church along lines of permanent organization, developing the missionary spirit and activity, encouraging the youth in accepting responsibility, and greatly emphasizing the service of elders and overseers in their care of the whole life of the Church. Her ministry was not only deeply spiritual, it was emphatically educational and carried conviction. In both pulpit and pastoral relationships, she held conscientiously and intelligently to the ideals and methods set forth in the Discipline, in so much that her counsel was invited in any situation involving a knowledge of proper procedure.

While serving as a pastor in Indiana and Ohio, following the death of her husband, she carried the courses and graduated from Earlham College. She thus set a worthy example for her younger friends in the Quaker ministry for whose better equipment, with the tools provided in a good, sound education, she cherished an intense longing.

She was an ardent reader and gathered a library of good books quite in excess of that possessed by the average Friends minister. Her eagerness for an intelligent comprehension of current movements led to faithful reading of those periodicals which kept her abreast of the Church and its missionary outreach, a field in which she took devout interest

and to which she contributed most helpfully of her executive and organizational ability.

In 1916, Ada Lee was married to Pinckney F. Stanley of Greensboro, North Carolina. Here she made a happy home for herself and her husband. During these nineteen years of home-life, her domestic responsibilities prevented much pastoral ministry in the Church, but her ministry ripened into that of an efficient leader and counsellor as resident minister, teacher, and missionary leader in Asheboro Street and Spring Garden Street Meetings in Greensboro.

"Loyalty" well defines her relationship to Monthly Meetings, Quarterly Meetings, Yearly Meetings, and the Five Years Meeting, in all of which she was regularly found when health permitted, and where she was articulate in the concerns of vital interest. A contemporary of her long life said of her: "Her loyalty and interest in the development of the activities of North Carolina Yearly Meeting from early childhood has placed her as one of the leaders in promoting the spiritual life and religious interests in any meeting or group she might be associated with." Into her life flowed the inherited treasures of nearly two hundred years of Quaker ancestry from both paternal and maternal forbears; and this heritage was given a faithful stewardship in her care.

HOMEcoming AT SUGAR CREEK, IOWA

Sugar Creek Meeting where for so many years God's people have gathered in fellowship and lives have been enriched and souls born into the kingdom, and from whence pastors and missionaries have gone out into different parts of the world in His service, was the scene of a special gathering when people came from far and near for the Homecoming, July 7.

The morning session was a time of special blessing. Richard R. Newby, Yearly Meeting Superintendent, brought a stirring message in which he stressed the high privilege of being in the family of God.

A basket dinner was served in the grove back of the church, and a social time was enjoyed as friends greeted friends and conversations filled with happy reminiscences were exchanged. The oldest person present was Belinda Williams Stanley, ninety-four, who came to Iowa in the early pioneer days in an oxen-drawn covered wagon. The presence of eleven visiting ministers, many of whom had once served at Sugar Creek, as well as that of Richard Newby and Blanche Conover, the local pastor, was much appreciated.

In the afternoon session, greetings were read from many who could not

attend, and personal greetings were given by those present who felt led to speak. Libbie Mendenhall told entertainingly of her early experiences as a teacher in the school house below the old meetinghouse.

According to a brief history read by Mona Stanley, the first records of Sugar Creek Meeting are those of the Women's Preparative Meeting organized in 1865. Separate business meetings were held by the men and women, but their monthly meetings were together. In 1867, the Sugar Creek group asked that they might have their own meeting for worship, a request which was granted in 1869. During the Civil War period, Sugar Creek Friends took an active part in furthering the work of the underground railroad. A house near the church, then owned by Jesse Kenworthy but since destroyed, was used as one of the stations. The use of an organ was granted to the Endeavor Society in 1898, but music was not used in the Sunday School or in the meeting for worship until 1900—and then only at the discretion of the meeting. The present meetinghouse was built in 1905 and the parsonage in 1917.

Sugar Creek Meeting can point with pride to the persons who have begun their ministry there, to the evangelists it has encouraged, and to its members who have done service on missionary fields abroad—Mary E. White, and Milton and Neita Kenworthy, Jamaica; Laura Hasley Faree, South Africa; Martin and Edith Thornton, islands near South America; and Frank and Blanche Conover, formerly of East Africa.

GUILFORD COLLEGE NOTES

The newly appointed head of the department of music at Guilford College is E. H. Weiss, Ph.D., Dean of the School of Music of Kansas Wesleyan University.

James L. Fleming, Associate Professor of French at Guilford College, was awarded a medal for efficiency in French language and culture, in competition with other students at Emory University, Atlanta, during the current summer school session. The medal is donated by the French ambassador to Washington, Andre de Laboulaye, to the *Institute Francais* at Emory.

Mrs. Ernestine Milner, director of Personnel at Guilford, will deliver three addresses at the University of North Carolina, during the summer: one at the Institute on Marriage, one on Art in Life, and one on Adult Education.

The Christopher Publishing Co. of Boston is the publisher of a book entitled, "The Dean in the Small College," by President Clyde A. Milner. As its title indicates the book deals with the duties and functions of the dean in the small college.

BIRTHS

DOMECQ—At Denair, California, April 20, 1935, to Joseph and Ruth Hollingsworth Domecq, a daughter, Suzanne.

MARRIAGES

HOLLINGSWORTH-SAVEKER — At the home of the bride's mother at San Jose, California, June 30, 1935, Lester F. Hollingsworth and Marjorie D. Saveker. At home at Denair, California.

DEATHS

HUTCHENS—At his home near Thornstown, Indiana, July 10, 1935, Ira Hutchens, son of Daniel P. and Mary Elizabeth Hutchens, aged sixty-six years. His wife and two children preceded him in death; six sons and one daughter survive him.

JOYNER—At the home of his daughter, Mrs. V. S. Hadley, at Mooresville, Indiana, April 11, 1935, David W. Joyner, aged eighty-four years. He was born near East Bend, North Carolina and, in 1875, was married to Rhoda Ann Hutchins. Soon after his marriage, he joined the Society of Friends, of which his wife was a birthright member. In 1896, he and his family moved to Indiana and settled near Mooresville where they made valuable contributions to the local meeting. David Joyner's faith was deep-rooted and sturdy, a blessing to all who knew him. Five children survive.

MILNER—On July 21, 1935, Ada Milner, wife of Joseph K. Milner, aged fifty-five years. She was a much-loved member of Sugar Creek Monthly Meeting (Western Yearly Meeting) and a devout Christian. She is survived by her father, her husband, and a daughter. The funeral services at Sugar Plain, Indiana, were conducted by Annie Cook, present pastor, assisted by Simon Hester, Willis Cook, and Leslie Bond, former pastors.

OUTLAND—At Wichita, Kansas, July 17, 1935, at the home of her daughter, Mrs. W. S. Hadley, Mahala Outland, the daughter of Jesse and Elizabeth Morris Kemp. She was born, February 19, 1849 at Coloma, Indiana. Married to Thomas Outland, June 16, 1867, they moved to Kansas and settled at Hesper, where they lived several years, and where her cheerful, loving disposition made her a favorite in the church and community. One daughter and three sons were born to them there, all of whom, Lillian Hadley, Dr. John Outland, of Kansas City, George Outland of Pico, Calif., and Herschel Outland, of Wichita, survive her. Her husband preceded her in death twenty-five years ago. Mahala Outland's loyalty and devotion to the church won for her the recognition of the body at Hesper, where she was for several years clerk of the monthly meeting, and later at Fairview Monthly Meeting in Mitchell County, Kansas, which she and her husband helped to organize, she was again made clerk. They moved to Wichita in 1901. After the death of her husband, Mahala Outland's days were spent even more fully in service for her neighbors and the church, until failing health made it necessary for her to give up the active service in which she delighted. Even then, her interest in the work of the church and in affairs of the community continued to the last. A godly woman has gone to a well-earned reward. Funeral services were conducted by Charles O. Whitely, pastor, and Lela E. Gordon, Assistant Pastor, at University

FRIENDS UNIVERSITY WICHITA, KANSAS

has contributed the following, among others, to Christian leadership in the Society of Friends. This list does not include pastors in the home field.

Herman Newman, '01.....Editor, THE AMERICAN FRIEND 1907-12
Alta Howard Hoyt, '04.....Missionary in Africa 1912-
Wilbur K. Thomas, '04.....Executive Secretary American
Friends Service Committee 1918-29
Henry D. Cox, '09.....Missionary in Cuba 1910-
Alma Welch Cox, '11.....Missionary in Cuba 1912-
Lena A. Hadley, '12.....Missionary in Cuba 1912-20
Sylvester Chance, '13.....Missionary and Educator in Alaska 1917-27
Rachel Pickering Chance, '15.....Missionary in Alaska 1917-27
Iva Pickering, '15.....Missionary in Cuba 1915-26
Merle L. Davis, '17.....Missionary in Cuba 1919-29
Admr. Sec'y. American Friends Board of Missions 1935-
Carrie Hays Davis, '17.....Missionary in Cuba 1919-29
Charles S. Vincent, '18.....Minister, Buff Bay, Jamaica 1918-
William Lester Stanton, '19
Missionary in Central America 1913-17, 1919-
Dr. R. Bryan Michener, '22.....Medical Missionary in Africa 1930-
Edith Riner Michener, '24.....Missionary in Africa 1930-
Frederick F. Nixon, '23.....Missionary pastor in Jamaica 1935-
Everett Kellum, '25.....Missionary in Africa 1928-
Ruth Baker Kellum, '25.....Missionary in Africa 1928-
Errol T. Elliott, '27
Promotion Sec'y. Five Years Meeting of Friends 1929-
Kermit Schoonover, '30.....Missionary in Palestine 1935-
Grace Jones Schoonover, '30.....Missionary in Palestine 1935-
Rachel Chilson, '32.....Missionary in Africa 1933-

Friends Church, July 19, and she was buried beside her husband in Maple Grove Cemetery.

STANLEY—At her home in Greensboro, North Carolina, April 29, 1935, Ada Lee Stanley, aged seventy-nine years. Her husband, Pinkney Forbis Stanley, died three months later, July 22, 1935. He was a birthright and life-long Friend, a man of quiet manner but of loyal spirit. Funeral services for both Ada Lee and Pinkney Stanley were held in the Ashboro Street Meetinghouse, Greensboro, with burial in New Garden cemetery at Guilford College. Joseph M. Stanley, son of Pinkney Forbis Stanley, survives. (For a more detailed account of the life and work of Ada Lee Stanley, see special article.)

STARBUCK—At Hays, Kansas, June 27, 1935, Helen Alene Starbuck, daughter of Mr. and Mrs. Leonard Starbuck, aged twenty-eight years. She was born near Plainville, Kansas, August 6, 1906, and was educated in the Plainville schools, at Friends University at Wichita, and at the college at Hays, Kansas. Her interest in social betterment and community service found expression in her duties as a public school teacher and as an hospital and social service worker. She was a member of the Chalk Mound Friends Meeting. Funeral services and interment were at Plainville. She is survived by her parents and a foster brother, Roy Eades.

TERRELL—Ida Jane House was born at Hokah, Minnesota, January 4, 1862, and died at Turlock, California, April 1, 1935. Following her marriage to David E. Ter-

rell in September, 1891, she joined with Friends. Her courtesy and her Christian example have long been felt in the meeting at Denair, California. She is survived by four children.

TERRELL—At the home of his son, Lloyd W., Turlock, California, June 23, 1935, David E. Terrell, aged eighty-five years. He was born at New Vienna, Ohio, the son of John Haynes and Elizabeth Williams Terrell. In 1871 he married Sarah Auersteak who died in 1889. Later he married Ida Jane House of Hokah, Minn., who died April 1, 1935. For many years he was a member of the meeting at Denair, California. He is survived by his twin sister, Mary Thompson, and by four children.

TOLLE—At her home, June 28, 1935, Amanda Jane Tolle, aged seventy-five years. She was born in Howard County, Indiana, October 13, 1856, the daughter of Chuza and Rachel Moorman, Friends who had come to Indiana from North Carolina. She was a birthright Friend and an active and faithful member of the church at Hazel Dell, Indiana, which her father had founded and built. For thirty-five years she served her meeting as an Elder. On November 18, 1877, she was married to William Henry Tolle. Her husband and three of their six children survive her.

WASSON—At the home of her daughter, Carrie Wyman, Emporia, Kansas, July 15, 1935, Martha Dixon Wasson in her eighty-second year. She was the daughter of Riley and Anna Jane Dixon, and was born near Mooresville, Indiana. In 1873 she was married to Henry C.

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Wasson of Carmel, Indiana, who passed away in 1925. She is survived by three daughters: Mrs. Charles O. Whitely, Mrs. Fred Wyman, and Marie Wasson; also a sister, Mrs. Flora Snavelly, Corona Delmar, California. Funeral services were conducted by Lloyd S. Cressman, pastor of the Emporia Friends Church.

WILLIAMS—At her home near Pleasant Plain, Iowa, March 15, 1935, Ruth Williams, daughter of James and Patsy Jones Hoskins, aged seventy-three years. She was united in marriage to Henry Williams, who with their two daughters and her three brothers survive. Funeral services were conducted by F. Murray Haworth.

SCHEDULE OF YEARLY MEETINGS FOR 1935

WILMINGTON—August 13 to 18, Wilmington College, Wilmington, Ohio; Wendell G. Farr, 228 Rombach Avenue, Wilmington.

IOWA—August 20 to 25, Oskaloosa, Iowa; Percy M. Thomas, 615 East Thirteenth Street, Des Moines, Iowa.

WESTERN—August 20 to 25, Plainfield, Indiana; Albert L. Copeland, Mooresville, Indiana.

OHIO—August 20 to 25, Damascus, Ohio; Ralph S. Coppock, 711 Wright Avenue, Alliance, Ohio.

INDIANA—September 25 to 29, Richmond, Indiana; William J. Sayers, 25 South Fifteenth Street, Richmond.

KANSAS—October 10 to 15, Wichita, Kansas; Frank C. Brown, Haviland, Kansas.

BALTIMORE—Probably October 31 to November 4, Baltimore, Maryland; J. Hoge Ricks, 1506 Westwood Avenue, Richmond, Virginia.

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LOCAL MEETING DIRECTORY**CHICAGO, ILLINOIS**

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting—4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month, except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Milton H. Hadley, Minister, 6041 Kenwood Avenue, Telephone Fairfax 6641.

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57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 1332 East 56th Street, Telephone Dorchester 5745.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a. m. Minister, Leslie D. Shaffer; address, 2309 Highland Avenue, Cincinnati, Ohio. Visitors welcome.

DENVER, COLORADO

Friends Church, West 41st Ave. and Shoshone St. Worship 11:00 a. m., Bible School 9:45 a. m., Christian Endeavor 6:30 p. m. Cecil Hinshaw, Pastor.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meetings for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Meeting for worship at 11 a. m. Pastor, H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Gramercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

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Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, William J. Murphy, 2315 E. Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

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